

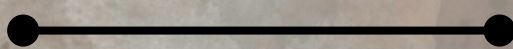
Sharah Al Qawaaed ul Arba

Tauheed Aur Shirk Se Mutaalliq 4 Buniyaadi Aqaaed

Shaikh ul Islam
Muhammad bin Abdul Wahaab

Shaareh
Fazeelat ush Shaikh
Saaleh bin Fauzan al Fauzan

Tarjuma
Tariq Ali Brohi



Transliterator
Rehan Syed Barey

https://archive.org/details/@rehan_syed_barey

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Contents

Mukhtasar Taaruf Shaikh-ul-Islam, Mujaddid ad Daa'wah Imam Muhammad bin Abdul Wahhab bin Sulaiman at Tamimi ﷺ	3
Naam, Nasab, Taaleem, Kutub:	3
Shaikh-ul-Islam Muhammad bin Abdul Wahhab ﷺ Ki Daawat:	4
Imam Sahab Ki Daawat Ke Khilaaf Bidatiyo'n Aur Kaafiro'n Ki Sazishe'n	5
Shaikh-ul-Islam ﷺ Ki Daawat Ke Baare Mein Phailae Gae Baaz Shukook-o-Shubhaat.....	5
Kya Shaikh-ul-Islam Muhammad bin Abdul Wahhab ﷺ Ne Khilafat-e-Usmaniya Par Khurooj Kiya Tha?	5
Ye Daawa Ke Shaikh Muhammad bin Abdul Wahhab ﷺ Ne Ummat Ke Liye Kuch Nahi Kiya?.....	6
Kitab Qawaaed-e-Arba Ka Taaruf-o-Ehmiyat.....	7
Muqaddama	8
Pehla Qaaeda (Mushrikeen Tauheed-e-Ruboobiyat Ka Iqrar Karte The).....	21
Doosra Qaaeda (Mushrikeen Auliya-o-Saleheen Ko Mahez Bataur-e-Waseela Pukaarte The)	23
Shafaa-at-e-Manfiya:	25
Shafaa-at-e-Musbita:	25
Teesra Qaaeda (Mushrikeen-e-Arab Sirf Butho'n Ki Ibaadat Nahi Kiya Karte The).....	26
Chand-o-Sooraj Ki Ibaadat Ki Daleel:	29
Farishto'n Ki Ibaadat Ki Daleel:	29
Ambiya Ikram ﷺ Ki Ibaadat Ki Daleel:.....	30
Saleheen Ki Ibaadat Ki Daleel:	31
Ashjaar Aur Pattharo'n Ki Ibaadat Ki Daleel:.....	35
Chautha Qaaeda (Maujooda Daur Ke Mushrikeen Ki Guzishta Daur Ke Mushrikeen Se Bhi Battar Haalat Hai)	40

Transliterator Foreword:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ، وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ، أَمَّا بَعْدُ:

Shaikh ul Islam Muhammad bin Abdul Wahaab at-Tamimi (rh) ki shakhsiyat kisi taaruf ki mohtaaj nahi, phir bhi aapke ilm mein izaafah ke liye arz hai ke wo baarwee'n sadee hijri ke bohot bade aalim guzre hain. Aalam e Islam mein umooman aur jazira e arab mein khusoosan jab shirk aur bidaat ka bol baala tha, tab unho'n ne apni koshisho'n ke zariye imaan-o-aqaaed ke tajdeed ki koshish kari. Allah ne us koshish ko kaamiyaabi se hamkinaar kiya, usi kaamiyaabi ka natija hai ke unki daawat se le kar ab tak Saudi Arab mein shirk aur uske adde wujood mein nahi aae. Allah se dua hai ke tamaam musalman mumaalik aur musalamano ko shirk ki ghilaazat se mehfooz rakhe. Aameen.

Ilm seekhna har baaligh musalman mard aur aurat par farz hai, aur har musalman ko aqeede se mutaalliq ilm ke seekhne ka khaas taur par ehtemaam karna chaahiye.

Shaikh ul Islam ki kitaabo'n mein Allah ne bohot barkat rakhi hai, hatta ke unki is choti kitaab jo sirf chand safhaat par mushtamil hai, jis mein tauheed aur shirk ke mutaalliq 4 ahem qaaede bayaan kiye gae hain. Kam safhaat ki hone ke baawajood bhi ye kitab bohot nafa-bakhsh hai. Is kitaab ki khusoosiyat ye hai ke muallif ne pehle apni baat bayaan ki hai aur phir apni baat ke liye daleel Quran aur Sunnat e Rasool ﷺ se di hai.

Asal kitab "Al Qawaaed ul Arba" ki urdu sharah audio shakal mein neechhe maujood links par maujood hai.

Sl. No.	Muqarrir	Link
1.	Shaikh Abu Abbaad Imran Madani (حَفِظَهُ اللهُ)	Session 1 , Session 2
2.	Shaikh Abu Zaid Zameer (حَفِظَهُ اللهُ)	Session 1 , Session 2 , Session 3

Maine is kitab par roman transliteration ka kaam 2019 mein hi mukammal kar diya tha, par apni masrufiyaat ki wajah se na maine isko revise kiya aur na hi isme maujood mushkil alfaaz ka aasaan zabaan mein mafhoom likha. Alhamdulillah, us kaam ko mukammal karne ke baad ab ye kitab padhne ke liye ready hai.

Tamaam qurani aayaat ko <https://quran.ksu.edu.sa/> se liya gaya hai. Ahadees aur aqwaal ke arbi matan ko urdu kitab mein dekh kar type kiya gaya hai. Kitab ke urdu tarjuma ki acchi quality ka andaaza is baat se bhi lagaaya jaa sakta hai ke isme bohot thode aise alfaaz hain jin ke saath T: lagaa kar unka mafhoom bayaan kiya gaya hai.

In sha Allah, is kitab ke iktetaam tak is kitab ko padhne waale ko aqaaed se mutaalliq bohot hi ahem baato'n ke baare mein padhne mauqa milega.

Allah se dua hai ke Allah is kitab ke musannif, mutarjim, aur ham sab ke liye khair ka zariya banaae. Aameen

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Completed on : Dec 17th, 2019 – 20th Rabi us Saani 1441

Revised and updated on: Oct 4, 2022 – Rabi ul Awwal 8, 1444

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Mukhtasar Taaruf Shaikh-ul-Islam, Mujaddid ad Daa'wah Imam Muhammad bin Abdul Wahhab bin Sulaiman at Tamimi

Naam, Nasab, Taaleem, Kutub:

Silsila-e-Nasab:

Muhammad bin Abdul Wahhab bin Sulaiman bin Ali bin Muhammad bin Ahmad bin Rashid bin Bareed bin Muhammad bin Mushrif bin Umar. Silsila-e-nasab Banu Tameem se jaa milta hai.

Paidaesh:

1115h Sheher Oaina ke ek (1) deendaar gharaane mein paida hue. Waalid aur Daada dono mash-hoor aalim-e-deen the.

Taaleem:

10 baras ki umar se pehle hi hifz quran-e-majeed mukammal farma liya tha. Bohot se ilmi safar bhi kiye, is silsila mein aap Najad, Makka Mukarrama, Madina Munawwara bhi gae aur waha'n ke ulama se kasb-e-ilm farmaya.

Asaateza:

Aap ke mash-hoor mashaaekh mein se Shaikh Ibrahim Shamri aur unke bete Abdullah bin Ibrahim Shamri the aur unhi mashaaekh ne aapko Shaikh Muhammad Hayat Sindhi ke paas bheja. Jinse aapne ahadees waghaira ka ilm haasil farmaya.

Aapko mutaala-a aur taaleef-o-tasneef ka bohot shauq tha, yahaa'n tak ke Imam Ibne Taimiyya aur Imam Ibnul Qaiyyim ki bohot se kutub apne hatho'n se tehreer farmai.

Aap ne salafi daawat-o-tauheed ka parchaar farmaya aur Aal-e-Saud ke hukkam ke saath milkar shirk-o-bidaat ka qila-qama¹ farmaya.

Kutub:

Aapki mash-hoor tasaneef mein se *Kitab-ut-Tauheed*, *Usool-e-Salaasa*, *Qawaaed-ul-Arba*, *Kashf-ush-Shubhaat*, *Masaael-ul-Jaahiliyya*, *Usool-e-Sitta*, *Fazaael-ul-Islam*, *Tafseer Surah-al-Fateha* aur kuch kutub ki mukhtasaraat bhi tehreer farmai. Jaise *Mukhtasar-ul-Kabaaer*, *Zaad-ul-Maa'd* aur *Seerat waghaira*. Aapki tamaam-tar tasaneef ka majmua Jaamia Al Imam Muhammad bin Saud, Riyadh ne "*Majmua Muallafaat al Imam Muhammad bin Abdul Wahab*" ke naam se shaaya kiya hai.

Wafaat:

Aapki wafaat 1206h mein hui.

Shaikh ki seerat-o-daawat ke taalluq se mazeed tafseel jaanne ke liye padhe'n:

Seerat Imam Muhammad bin Abdul Wahhab az Shaikh Abdul Aziz bin Abdullah bin Baaz

Shaikh Muhammad bin Abdul Wahhab Ek Mazloom-o-Badnaam Musleh az Haafiz Masood Aalam Nadwi

¹ T: (قَلْعُ قَمْع) Tod-phod, tehes-nehes, tabaah-o-barbaad [Rekhta]

Shaikh-ul-Islam Muhammad bin Abdul Wahhab ﷺ Ki Daawat:

Shaikh Saleh al Luhaidan (حَفِظَهُ اللهُ) farmate hain: “Allah Ta’ala ke fazal, phir Aap ﷺ ki daawat se hi jaziratul arab mein pehli salafi riyasat qaaem hui. Kyouнке naa zamaana jaahiliyyat arab mein aur naa hi baad-al-islam najd mein koi aisi riyasat qaaem thi. Khilafat-e-raashida aur khulafa ke daur mein tamaam umoor Madina Nabawiyya mein murtabat² the. Ameer-ul-Momineen Ali bin Abi Taalib ﷺ ke daur mein bhi yahaa’n koi wasee³ isteqrar⁴ nahi tha, lekin bas ye tha ke wo khilafat ke maatahat tha. Baad-aza’n uska muaamala Basra yaa phir Waali-e-Iraq se marboot ho gaya aur Hajjaj bin Yusuf ka asar-o-nufooz Yamama aur uske tool-o-arz mein tha”.

“Magar is mubarak salafi daawat ki badaulat ek (1) aisi riyasat qaaem hui ke jo daawat-e-tauheed deti aur logo’n ko ikhlaas e ibaadat ki taaleem deti hai. Jazeera-e-Arab mein shirk muntashir⁵ tha, qabro’n se tabarruk, ghairullah se talab-e-hajat aam tha. Phir Allah Ta’ala ne Najd aur aam Jazeera-e-Arab ko isse najaat bakhshi”.

“Phir ye daawat Jazeera se bahar Hind, Shaam, Iraq aur Maghrib-e-baeed tak phail gai. Is arsa mein jab kabhi koi haakim maazool hota yaa zawaal hota to riyasat sikud jaati yaa khatam ho jaati. Magar phir bhi iske bawajood uske daar-ul-hukumkat, ahem shehro’n aur dehato’n mein daawat-e-tauheed ka asar baaqi rehta”.⁶

Shaikh Rabee bin Haadi al Madkhali ﷺ farmate hain: “Allah Ki Qasam! Agar Imam Muhammad bin Abdul Wahhab ﷺ ki daawat aur salafi manhaj ke asaar-o-baqiyajaat naa hote to aap aaj is mulk (Saudi Arab) ke baashindo’n ko bhi qabro’n ke aage sajda-rez paate, lekin isi sabab se inki hifaazat ho rahi hai. Magar abh bhi is masla par tawajjo naa di gai to ye (tauheed ki adm-taaleem aur uski shaan ghataane ka) muaamala bohut gambheer hai aur ye itna aasaan-o-sahal masla nahi ke ham isse khwaab-e-ghafalat mein pade rahe’n. Aur aise logo’n ke jazbaat ki mazeed taskeen ka saamaan kare’n jo hamare naujawaano’n ki aqlo’n ko bekar kar chodte hain aur unki jhooti taareefo’n ke pul baandhe aur unke Baare mein khamoshi ikhteyaar kare’n. (Balke hamari haalat to ye hai ke) ham unki is siyasi inehtaf par taaed karte hain aur hausla-afzaai karte hain. Jiske zariye ye (munharif log) is watan, is sar-zameen-e-tauheed par hamla-aawar hain”.

“Shaikh Muhammad bin Abdul Wahhab aur unke bhaiyyo’n, beto’n aur madadgaaro’n ne “لا اله الا الله” ke maane ki tasheeh ke liye apna sab kuch khapaa diya. Magar jab ye jaahiliyyat par mabni siyasat aai to is tamaam jaddo-jahad par paani pher diya aur uski jagah ise ek (1) siyaasi maane pehnaaya gaya. Aise logo’n ki taraf se jo daawat Ambiya ﷺ ko nahi jaante the, balke uske khilaaf jung karte aur uski qadar ghataane ke dar-pe rehte aur logo’n ko usse pherne mein sargarm rehte. Kyouнке un siyasatdaano ki aksariyat qabr-parasti aur deegar khurafaat ki qaael hai. Jo aisi cheeze’n bayan karte hain, aksar unme se khurafaat aur qabr-parasti mein muhtala hain. Aur Shaikh Muhammad bin Abdul Wahhab ﷺ ki daawat ke dushmano mein se hain. Isi liye unho’n ne aise pur-khatar manaahij waza’⁷ kiye, taake is daawat ka qila-qama kiya jaa sake. Allah Ta’ala ki qasam! Inho’n ne apni tamaam-tar tawajjo is mulk ke farzandaan par markooz kardi hai aur aisi policiya’n aur chaale’n chalee hain, ke shayad poori duniya mein iski misaal naa mile. Pas aap dekhe’nge ke hamare hi mulk ke bohut se farzandaan in faasid daawato’n ko poore aalam mein muta’arif karwa rahe hain aur is par itna maal sarf kar rahe hain ke agar wo fee-sabeelillah kharch kiya jaata to kaseer taadaad mein bidatiyo’n aur khurafaat-zada logo’n ki haalat badal jaati”.

“Allah Ta’ala ki Qasam! Agar ye makr-o-fareb se bhar-poor fikri jung naa hoti, to aap aalam-e-islam ko jo aaj zillat-o-ruswaai ki haalat mein muhtala hai, aisa naa paate. Kyouнке logo’n ne Imam Muhammad bin Abdul Wahhab ﷺ ki daawat ko pehchanna shuru kar diya tha”.

² T: Waabasta [Rekhta]

³ T: (وَسِيْع) Kushaada, bohut lamba-chauda [Rekhta]

⁴ T: (اِسْتِقْرَار) (Kisi jagah) qiyaam, qaraar, theherna, jagah pakadna [Rekhta]

⁵ T: Phaelne waala, tittar-bittar [Rekhta]

⁶ Sharah Qawaaed-ul-Arba se maakhuz

⁷ T: (وَضْع) Tarteef dena [Rekhta]

Imam Sahab Ki Daawat Ke Khilaaf Bidatiyo'n Aur Kaafiro'n Ki Sazishe'n

Shaikh Rabee رحمہ اللہ mazed farmate hain: “Muhammad bin Abdul Wahhab رحمہ اللہ ke khilaaf soofiyo'n, raafziyo'n aur gumraah logo'n ne saazishe'n kee'n. Isi tarah mashriqi-o-maghribi mumaalik ne Daawat-e-Imam Muhammad bin Abdul Wahhab رحمہ اللہ ke khilaaf bohot sazishe'n kee'n. Aur mere nazdeek ye baat bhi kuch baed nahi ke jo-jo is sar zameen ke khilaaf bar-sar-e-paikaar hain un sabke maabain koi samjhote ho'n ke is daawat ki mukhalifat karni hai, jaise siyaasi samjhote waghaira”.

“Bartania daawat-e-tauheed ka sabse bada dushman hai, jisne ek (1) sadee se ziyaada iske khilaaf Hindustan mein jung ki aur Pakistan mein bhi. Aur aisi jung kisi aur se naa ki, jaisi is daawat ke khilaaf ki. Isi liye aap dekhte ho'nge ke un siyasi daawato'n ke leadaraan ko aakhir-kaar bartania ke alaawa aur koi jaae-panaah⁸ nahi milti. Kyoun'k wo is sar zameen-e-tauheed ke khilaaf mein uski khidmat bajaa-laate hain. Aur wo inhe unhi siyaasi maqaasid ki khaatir panaah dete hain, jo hamare farzandaan ka brainwash karte hain aur un mujrimaana daawato'n ko jo daawat-e-tauheed ki mukhaalifat karti hain, aisi tareeqe aur aise makr-o-dajl waza' karke dete hain, ke kisi tarah is daawat-e-tauheed ka qila-qama kiya jaa sake”.

“Allah Ta'ala ki qasam, jiske siwa koi mabood-e-haqeeqi nahi, maine aaj se taqreeban 13-14 saal qabl Yemen ka दौरا kiya tha, mujhe un daawat-e-tauheed ke dushmano ke taalluq se ye baat bataai gai ke wo ye daawa karte hain ke: ‘(Hamne salafi daawat ko uske apne ghar ki dehleez par hi maat dedi hai)’. Yehi haqeeqat hai ke wo log salafi daawat ko uske apne gadh mein hi khatam kar dena chahte hain aur ye samajhte hain ke wo apne baatil tareeqo'n ki tanfeez⁹ karne mein kaamyab bhi ho gae hain”.¹⁰

Shaikh-ul-Islam رحمہ اللہ Ki Daawat Ke Baare Mein Phailae Gae Baaz Shukook-o-Shubhaat

Kya Shaikh-ul-Islam Muhammad bin Abdul Wahhab رحمہ اللہ Ne Khilafat-e-Usmaniya Par Khurooj Kiya Tha?

Shaikh Saaleh bin Sa'ad as Suhaimi (حفظہ اللہ) farmate hain: “...Yahaa'n main ek (1) shubha ki khatarnaki par tambeeh karna chahu'nga. Jise hizbi log baarha dohraate rehte hain. Wo ye ke Shaikh Imam ush Shaikh Muhammad bin Abdul Wahhab aur Imam Muhammad bin Saud رحمہ اللہ ne bhi khilafat ke khilaaf khurooj kiya tha. Ye ek (1) jhoota propaganda hai, jisse maz-oom¹¹ khilafat ke daaiyaan chimte hue hain. Bila-shubha tamaam musalmano ki ye tamanna hai ke wo din aae ke jab tamaam musalman ek (1) khilafat ke maatahat ho'n. Lekin ye bhi ek (1) haqeeqat hai ke khilafat-e-raashida ke baad se ye baat khatam ho chuki hai. Balke umawi hukumat ke baad se albatta jo kuch Shaikh Muhammad bin Abdul Wahhab aur Imam Muhammad bin Saud رحمہ اللہ ne kiya wo aisa amal tha, jo us waqt har musalman par waajib tha. Ke wo bhi aisa kare, kyou? Kyounke us waqt muslim mumaalik-o-ilaaqe shirk e wathaniyaat¹² se atey pade the. Mazooma diwaan-e-khilafat tak usse salaamat nahi tha, jo koi un ilaao'n ka safar karta to wo un mazaahir ko dekhta. Pas unho'n ne khurooj nahi kiya, balke unho'n ne to logo'n ko tauheed ki jaanib daawat di. Magar jisne unki baat naa maani to bila-shubha unho'n ne talwar ke zor se use uska paaband banaaya”.

Phir main yahaa'n ek (1) aur nukte ki wazaahat karu'nga: “Kya us waqt poora aalam-e-islam umooman aur jazira-e-arab khusoosan kisi hukumat ke tahat mahkoom¹³ tha bhi? Haqeeqat ye hai ke wo ghair mahkoom the, balke waha'n to qabaaili hukum chalta tha. Qabaail aapas mein ladte the, qatl-o-ghaarat karte. Haajiyo'n tak ko loot liya jaata. Yahaa'n tak ke unme se bohot se qaleel hi apni manzil tak pohonch paate. Din-dhaade har jagah aur kisi bhi tareeqe se unhe'n loot liya jaata. Ye is liye tha kyonke jis khilafat ki ye log baat karte hain, usse arab khusoosan aur ahle jazeera umooman sadiyo'n se anjaan the (yaane naa wo use jaante the, naa maante the). Taweel sadiyo'n se log jahaalat ke daldal mein jee rahe the. Yahaa'n tak ke ye Imam Shaikh-ul-Islam aur unke saath Imam Muhammad bin Saud zaahir hue, pas Allah Ta'ala ne unke zariye logo'n ko andhero'n mein se noor ki taraf nikaala. Allah ki qasam!

⁸ T: (جائے پناہ) Panaah ki jagah, bachne ki jagah [Rekhta]

⁹ T: (تَنْفِيز) (Kisi hukum ya qanoon) ka nifaaz, jaari karna [Rekhta]

¹⁰ At Tauheed Awwal se maakhez

¹¹ T: (مَزْعُوم) Gumaan kiya hua, qiyaasi, farzi [Rekhta]

¹² T: (وَتْن) Buth (bil-khusoos pattahr se bana), moorti [Rekhta]

¹³ T: (مَحْكُوم) Ghulaam, naukhar [Rekhta]

Us waqt ye jazira ghair mahkoom tha, illa ye ke waha'n bas apna-apna qabaaili hukum chala karta tha. Har qabile ke apne aa'raaf (kaahin, aamil) qism ke log hua karte the, jiski taraf ye apne faisle le jaaya karte the. Taaghooti aa'raaf".

"Main aapke liye ek (1) taaghooti aa'raaf ka zikr karu'n, ke jise log 'Al Milhis' kaha karte the. Agar aap yahaa'n kisi umar rasida shakhs se dariyaft karenge to wo zaroor aapko us baare mein bataa dega. Aur ye Al Milhis ek (1) shakhs tha, jiske paas ek (1) jaadui aala tha, agar kisi shakhs par qatl ya chori yaa kisi bhi jurm ki tohmat lagti to use us Al Milhis ke paas laaya jaata aur uske paas ek (1) lohe ki cheez hoti, jiske baare mein kaha jaata ke wo use kisi Yemeni shakhs ne hadiya diya tha. Aur us shakhs ka khaandaan aaj bhi hamare jamaat 'Harbi' mein maujood hai. Abh tak unhe'n Al Milhis ka laqab diya jaata hai, jaise falaa'n al milhis. Kash ke wo log is laqab ko badal de'n, kyonke ye ek (1) taaghooti shirkia-o-jadui amal par mabni hai. Uske paas ek (1) loha tha, jise wo aag mein tapaata. Yahaa'n tak ke wo tap-kar surkh ho jaata, to wo use nikaalta. Magar ye sab uske baad hota ke jab do (2) jhagadne waale fareeqo'n par diyyat qabool karne yaa muddai¹⁴ ko mudda-aalae¹⁵ ke khilaaf apna daawa wapaa lene ki peshkash pesh ki jaa chuki hoti. (Jab wo raazi naa hote to phir) jis par tohmat hoti, wo us lohe ko chat-ta. Ajeeb baat hai ke, agar wo shakhs waaqai gunahgaar hota to uski zubaan par ek (1) aabla nikal aata, yaane daane ke jaisa mamooli zakhm aur agar wo be-qasoor hota aur us lohe ko chaat-ta to wo use koi nuqsan naa pohonchata. Bila-shubha ye jadu ki aqsaam mein se hi ek (1) qism hai".

"Lehaza qabaail ko ghalba haasil tha, isi liye ek (1) qabila doosre par dhaawa bolta aur unhe'n unke ilaaqe se nikaal baahar karta aur unki jagah khud haakim ban jaata. Phir koi qabila aakar us qabile ko nikaal baahar karta. Is par mustazaad¹⁶ ye ke ye maz-oom khilafat is had tak gir chuki thi, ke wo yahood aur unke mansoobo'n ke aage sar-e-tasleem kham kiye hue thi. Unhe'n to ummat-e-islamiya aur un par hukumat se koi sarokaar hi nahi tha, lehaza unka qiyaam haqeeqi qiyaam thaa hi nahi".

"Phir ye bhi tha ke unke numaainde aur fauje'n jo kahee'n maujood bhi the, to wo kis cheez ka difaa kar rahe the? Shirk aur mushrikeen ka aur daawat-e-ilallah ke madde-muqaabil khade the. Unhe'n jiski wajah se Shaikh Muhammad bin Abdul Wahhab, Imam Muhammad bin Saud, Mamlakat e Saudia al Oola¹⁷ aur as Saniya¹⁸ par ghaiz-o-ghussa tha. Ke wo inhe'n khatam kar de'n. Wo inki daawat-e-tauheed aur mazaahir-e-shirk ki mitaane ke silsila mein jo inki kaawishe'n thee'n ke siwa kuch naa tha. Lekin Allah Ta'ala ne ye chaaha ke ise ek (1) nai zindagi de. Ek (1) nae-o-jadeed roop mein ise zaahir kare, jo pehle se bhi qawee-tar ho. Pas haq ke baad zalaalat-o-gumraahi ke siwa aur kya bachta hai".¹⁹

Isi qism ka kalam Shaikh Ibne Baaz,-o-Ibne Uthaimeen ﷺ se bhi manqool hai.

[Ye Daawa Ke Shaikh Muhammad bin Abdul Wahhab ﷺ Ne Ummat Ke Liye Kuch Nahi Kiya?](#)

Sawal: Fazeelat-ush-Shaikh, jaisa ke aap par makhfi nahi ke tauheed ki kya ehmiyat hai aur fee-zamana aimma-e-daawat ne iski khaatir jo kuch kiya, jinme sar-e-fehrist Imam Muhammad bin Abdul Wahhab ﷺ the, lekin baaz aise log hain jo kehte hain ke Shaikh Muhammad bin Abdul Wahhab ﷺ ne kuch nahi kiya aur ummat ke liye kuch pesh nahi kiya?

Jawab (az Shaikh Rabee (حَفِظَهُ اللهُ)): Jo shakhs aisi baat karta hai, wo jaahil hai. Jise maloom hi nahi ke wo kya keh raha hai aur naa hi wo us shakhs ki seerat jaanta hai. Wo ye nahi jaanta ke us waqt riyasati umoor ki baag-daud dar-haqeeqat unke hath mein thi aur Aal e Saud aap hi ke ahkaam ki tanfeez²⁰ kiya karte the. Is azeem mauqa, yaane

¹⁴ T: (مُدَّي) Daawa karne waala, faryaadi [Rekhta]

¹⁵ T: (مُدَّعَا عَلَيْهِ) Wo shakhs jis ke khilaaf muqaddama daaer kiya gaya ho, wo shakhs jis par daawa kiya gaya ho [Rekhta]

¹⁶ T: (مُسْتَزَاد) Badhaaya hua, ziyaada kiya hua, additiona, extra [Rekhta]

¹⁷ T: First Saudi State [RSB]

¹⁸ T: Second Saudi State [RSB]

¹⁹ Min Ithaaf-ul-Ikram al Barirah bi Sharah Nawaqiz al Islam al A'ashra

²⁰ T: (تَنْفِيز) (Kisi hukum ya qanoon) ka nifaaz, jaari karna [Rekhta]

aapki daawat-e-tauheed ke ehteram mein wo riyaasat mein unhi ke kehne par tasarruf²¹ kiya karte the. Kyounke wo unke amaan, ustaz-o-muallim the. Aur wo ye acchi tarah se jaante the ke unhi ki badaulat Allah Ta’ala ne inhe’n gumraahi se najaat baqshi hai. Wo log aala akhlaaq aur saleem-ul-firat log the. Pas tamaam riyaasati umoor ki baag-daud dar-haqeeqat inhi ke hath mein thi. Koi hukum saadir nahi karte, magar aapke kehne par aur koi kaam nahi karte, magar aapke ishare par. Aap riyasat ke bade aur uske imam the bila-shubha. Lehaza ye jaahil us shakhs ki taareekh ke baare mein kuch nahi jaanta, naa hi haqeeqat-e-haal aur jo aal-e-saud uske gird hain unhe’n jaanta hai. Allah Ta’ala se hi aafiyat ka sawal hai.²²

Kitab Qawaaed-e-Arba Ka Taaruf-o-Ehmiyat

Shaikh Saaleh aal ash Shaikh (حَفِظَهُ اللهُ) farmate hain: “Shaikh Muhammad bin Abdul Wahhab (1115 – 1206 CE) ki kitab Qawaaed-ul-Arba ka maqsad shirk-o-tauheed ki haqeeqat bayan karna hai. Isi tarah se muwahhideen aur mushrikeen ka haal bayan karna hai. Jiske zariye se us shakhs ko baseerat haasil ho, jo mushrikeen ke baare mein hukum ke taalluq se taraddud ka shikaar ho aur jo ikhlaas ka saheeh mafhoom samajhna chahta ho aur ye qawaaed Kitab-o-Sunnat nez, haal-e-mushrikeen-e-arab-o-makka se maakhuz²³ hain”.

Shaikh Saaleh al Fauzan (حَفِظَهُ اللهُ) farmate hain: “Choonke bohot se log shirk-o-tauheed ki taareef hi mein gumraah hote hain aur unki taarifaat apni ahwa²⁴ ke mutaabiq karte hain. Jabke waajib hai ke inki saheeh taarifaat-o-tahdidaat²⁵ ke liye Kitab-o-Sunnat ki jaanib rujoo kiya jaae aur Shaikh ne ye qawaaed apni taraf se bayan nahi farmae, jaisa ke aajkal bohot se log bayan karte hain. Balke unka etemaad Kitab-o-Sunnat ke dalaal par hai”.

“Aur in qawaaed ko janne ki ehmiyat isse ashkaar hai ke tauheed-o-shirk hi ek (1) muslim aur mushrik mein farq ki asaas hai aur isi par jannati-o-jahannami hone ka daar-o-madaar hai. Lehaza ise jaanna namaz, roza, zakat-o-hajj waghaira ki sharaaet, faraaez, arkaan-o-waajibaat jaanne se ziyada zaroori hai. Kyounke iske baghair koi bhi amal khair indallah ghair-maqbool hai”.²⁶

Team Tauheed-e-Khaalis

²¹ T: (تَصَرُّف) Istemaal, ikhtiyaar, dast-andaazi, radd-o-badal, Ikhteyaar, sovereignty or control [Rekhta]

²² Shaikh ki official website se fatwa.

²³ T: (مَأْخُذ) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [Rekhta]

²⁴ T: (أَهْوَا) Nafsaani khwaahishe’n, gumrahiyaa’n, zalaalate’n [Rekhta]

²⁵ T: (تَحْدِيد) Hadd-bandi, hadon ka taiyyun, tez karna, jaldi karna [Rekhta]

²⁶ Shuruhaat Qawaaed-e-Arba Se Maakhuz

Muqaddama

Shaikh Saaleh bin Fauzan al Fauzan (حَفِظَهُ اللهُ) farmate hain:

الْحَمْدُ لِلَّهِ، وَصَلَّى اللهُ وَسَلَّم عَلَى نَبِيِّنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ وَبَعْدُ:

Ye “Al Qawaed-ul-Arba” ki sharah hai, jo-ke taaleef hai Shaikh-ul-Islam al Imam al Mujaddid Muhammad bin Abdul Wahhab رحمه الله ki. Kyounke maine iski koi sharah dekhi nahi, to maine chaaha ke main apni wus-at aur taaqat ke mutaabiq iski koi sharah likhu’n aur Allah Subhanahu wa Ta’ala se dua hai ke is baare mein mujhse jo kotaahi yaa kami ho gai ho, usse dar-guzar farmae.

Muallif رحمه الله farmate hain:

Main Allah Kareem se, jo arsh-e-azeem ka Rabb hai, dua karta hoo’n ke wo duniya-o-aakhirat mein aapka waali ho. Aur aapko baa-barkat banaae jahaa’n kahee’n bhi aap ho’n. Aur aapko un logo’n mein se karde, ke jinhe’n jab koi nemat milti hai, to shukar adaa karte hain aur agar kisi aazmaaesh mein muhtala hote hain to sabar karte hain aur jab gunah kar baith-te hain to astaghfar karte hain. Kyunke ye teeno sifaat saadatmandi ka unwaan²⁷ hain.

Ye Qawaed-ul-Arba hai, jo-ke taaleef hai Shaikh-ul-Islam Muhammad bin Abdul Wahhab رحمه الله ki. Ye ek (1) mustaqil risaala hai, lekin iski haajat ke sabab se aur taake ye taalib-e-ilmo’n ke hatho’n mein aam ho jaae, ye aapke doosre risaale Usool-e-Salaasa ke saath shaaya hota hai.

Qawaaed, jamaa hai qaaeda ki aur qaaeda ki taareef ye hai:

Aisi asal yaa jad jisse bohot se masaael mutafarre’
hote ho’n, nikalte ho’n, yaa bohot si shaakhe’n nikalti
ho’n.

الاصل الذى يتفرع عنه مسائل كثيرة او فروع كثيرة

Aur ye jo Qawaed-ul-Arba hain, inka mazmoon jaisa ke Shaikh رحمه الله ne bayan farmaya hai, wo:

Tauheed ki maa’rifat aur shirk ki maa’rifat hai.

معرفة التوحيد و معرفة الشرك

Yaane tauheed ke taalluq se kya qaaeda hai aur shirk ke taalluq se kya qaeda hai. Kyounke bohot se log isi baare mein thokar khaae hue hain aur inhi dono cheezo’n ke Baare mein ghalati par hain. Wo tauheed ke maane ke taalluq se ghalati par hain, isi tareeqe se shirk ke maane ke taalluq se bhi ghalati par hain.

Har koi apni khwaahish-e-nafs ke mutaabiq inki tafseer karta hai. Lekin ham par kya baat waajib hai, ke ham apne qawaaed ke silsile mein kitab-o-sunnat ki jaanib rujoo kare’n, taake ye qawaaed saheeh aur saalim ho’n, jo-ke kitabullah aur sunnat-e-Rasool Allah ﷺ se maakhuz ho’n. Khusoosan in do (2) azeem baato’n ke taalluq se jo-ke tauheed aur shirk hain.

Shaikh رحمه الله ne ye qawaaed apni taraf se bayan nahi kiye, yaa apni fikr se jaisa ke bohot se log jo ghalati par hain aur khabt²⁸ ka shikaar hain, wo bayan karte hain. Balke aapne ye qawaed kitabullah aur sunnat-e-Rasool Allah ﷺ aur Seerat-e-Nabawi ﷺ se akhaz kiye hain.

Agar aapne in qawaed ko samajh liya, inki maa’rifat haasil karli aur inka fahem haasil kar liya to iske baad aapke liye tauheed ki maa’rifat asaan ho jaaegi.



²⁷ (عُنُون) Ibtada, aaghaaz [Rekhta]


²⁸ T: T: (خَبْتُ) Wahem, badgumaani, aql ki wo androoni kaifiyat jis ki wajah se faasid khayalaat paida hote hain [Rekhta]

Wo tauheed ke jise dekar Allah Ta'ala ne tamaam rasoolo'n ko bheja aur jiske liye kitabe'n naazil kee'n aur us shareek ko bhi aap jaan paaenge, jisse Allah Subhanahu wa Ta'ala ne khabardaar kiya, daraaya aur uske duniya aur aakhirat mein jo khataraat aur zarar hain, wo bayan farmae.

Aur ye waaqai bohut ahem-tareen baat hai, jiski maa'rifat namaz, zakat aur deegar ibaadaat ke jo ahkaam hain, yaa deegar deeni umoor ki jo maa'rifate'n hain, un tamaam se ziyada aapke oopar ye laazim aur zaroori hai.

Kyounke yehi sabse pehli baat aur asaas-o-buniyad hai aur kyounke jo aap ki namaz, zakat, hajj waghaira aur jitni bhi ibaadaat hain, wo saheeh us waqt tak nahi ho sakti jab tak wo saheeh aqeeda ki asaas par qaaem naa ho'n, jo-ke Allah Subhanahu wa Ta'ala ke liye tauheed-e-khaalis apnaana hai.

Shaikh  ne in Qawaed-ul-Arba yaane 4 qawaaed se pehle mukhtasar sa muqaddama likha hai, jo-ke ek (1) azeem muqaddama hai aur usme taalib-e-ilm ke liye dua hai aur is baat par tambeeh hai, jo anqareeb Shaikh  bayan farmaenge. Jaisa ke aapne farmaya ke: "Main Allah Ta'ala se, jo-ke azeem hai aur arsh-e-kareem ka rab hai, ye dua karta hoo'n, aapke liye sawal karta hoo'n ke wo duniya aur aakhirat mein aapka waali ho aur aapko baabarkat banade. Jahaa'n kahee'n bhi aap ho'n aur aap ko un logo'n mein se karde jinhe'n jab koi nemat milti hai, to wo shukar karte hain. Jab kisi aazmaash mein muhtala kiye jaate hain to sabar karte hain aur jab koi gunah kar baithte hain to astaghfar karte hain aur ye teen baate'n saadatmandi ka unwaan hain".

Ye azeem muqaddama hai, jisme Shaikh  ki jaanib se har us talib-e-ilm ke liye dua hai, jo aqeeda ki taaleem haasil karta hai, jiske zariye se wo haq baat jaanna chahta hai aur jiske zariye se wo gumraahi aur shirk se bachna chahta hai. To wo is baat ka ziyada mustahiq hai ke Allah Subhanahu wa Ta'ala duniya aur aakhirat mein uska waali ho aur agar Allah Subhanahu wa Ta'ala duniya aur aakhirat mein kisi ka waali ban jaae to koi bhi naa-pasandida cheez uski taraf badh nahi sakti. Naa uske deen mein aur naa uski duniya mein. Jaisa ke Allah Ta'ala ka farman hai:

Allah Wali Hai Imaan Waalo'n Ka, Ke Unhe'n
Andhero'n Se Nikaal Kar Noor Ki Taraf Le Jaata Hai,
Jabke Jo Kaafir Hain Unke Auliya Taaghoot Hain.²⁹

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ
كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ

Agar Allah Subhanahu wa Ta'ala aapka waali ban jaae to wo aapko shirk ke, kufr ke, shukook aur ilhaad ke andhero'n se nikaal kar imaan ke, ilm-e-naafe aur amal-e-saaleh ke noor ki taraf le jaata hai. Jaisa ke farman-e-Baari Ta'ala hai:

Ye Is Liye Ke Beshak Allah Subhanahu Wa Ta'ala Imaan
Waalo'n Ka Maula Hai Aur Jo Kuffaar Hain, Unke Koi
Maula Nahi.³⁰

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

Agar Allah Subhanahu wa Ta'ala aapka waali ban jaae, apni riaayat³¹, taufeeq aur hidaayat ke saath is duniya aur aakhirat mein to aap ko aisi saadatmandi haasil hogi ke jiske baad kisi qism ki shaqaawat³²-o-bad-bakhti kabhi nahi ho sakti. Agar duniya mein Allah Subhanahu wa Ta'ala aapka waali hoga, to aapko hidayat dega, taufeeq dega aur manhaj-e-saleem par chalaagega aur aakhirat mein aapka waali hoga to aapko us jannat mein hamesha hamesh ke liye daakhil farmae, ke jisme naa koi khauf hoga naa hi marz aur naa hi bad-bakhti, naa budhaapa, yaa kisi qism ki naa-pasandida cheez. Ye Allah Subhanahu wa Ta'ala ki wilaayat hai, apne momin bande ke liye duniya aur aakhirat mein.

Phir aage farmaya ke Allah Subhanahu wa Ta'ala aapko baa-barkat banaae, jahaa'n kahee'n bhi aap ho'n. Agar Allah Subhanahu wa Ta'ala aapko mubarak banaae, jahaa'n kahee'n bhi aap ho'n to ye ghaayat-darje³³ ki muraad hai.

²⁹ Surah Baqara 2: 257

³⁰ Surah Muhammad 47: 11

³¹ T: (رِعَايَتِ) Meherbaani, paas-o-lihaaz, murawwat, tarafdaari [Rekhta]

³² T: (شَقَاوَتِ) Bad-bakhti, nahoosat [Rekhta]

³³ T: (غَايَتِ دَرَجَةٍ) Nihaayat, intehaai, bohut ziyaada [Rekhta]

Yaane Allah Subhanahu wa Ta'ala aapki umar mein barkat de, aapke rizq, ilm, amal aur aapki zurriyat-o-aulaad mein, jahaa'n kahee'n bhi aap ho'n barkat aapke saath-saath ho. Jahaa'n kahee'n aap mutawajje ho'n, to aapke saath barkat ho aur ye bohot azeem khair hai aur Allah Subhanahu wa Ta'ala ki taraf se fazal-o-karam hai.

Phir aage farmaya ke aapko in logo'n mein se karde ke jinhe'n jab koi nemat milti hai, to wo shukar karte hain, bar-khilaaf in logo'n ke jab inhe'n koi nemat milti hai to kufraan-e-nemat karte hain aur na-shukri karte hain. Kyounke bohot se log jab inhe'n nemat milti hai, to wo kufraat-e-nemat karte hain aur iska inkar karte hain. Aur ise Allah Ta'ala ki itaa-at ke alaawa yaane iski nafarmani mein kharch karte hain. To wo inki bad-bakhti ka sabab ban jaata hai. Jabke jo shukar-guzari karte hain, to Allah Subhanahu wa Ta'ala iske badle mein inhe'n mazed ataa farmate hain, jis tahr ke Allah Ta'ala farmate hain:

Aur Jab Tumhare Rabb Ne Ye Elaan Farma Diya Ke
Agar Tum Shukar-guzaari Karoge To Main Tumhe'n
Mazeed Doo'nga.³⁴

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

Yaane Allah Jalle Shaanahu jo shaakireen hain, jo shukar-guzar hain, unhe'n apne fazal-o-ehsan se mazed deta hai. Agar aap nemato'n mein badhotri chaahte hain aur mazed nemate'n chaahte hain to Allah Ta'ala ka shukar adaa kare'n aur agar aap zawaal-e-nemat chaahte hain to phir aap naa-shukri kare'n.

Aage chalkar Shaikh ﷺ farmate hain aur jab wo kisi aazmaaesh mein muhtala hote hain to sabar karte hain. Allah Ta'ala bando'n ko azmaata hai, masaaeb se, naa-pasandida baato'n se aur dushmano se jo-ke kuffar aur munafeqeen mein se hain. Chuanche sabar ki zaroorat hai aur Allah Ta'ala ki rahmat se adm-e-mayoosi aur adm-e-naa-ummeedi ki zaroorat hai. Aur apne deen par saabit qadam rehkar fitno'n ke waqt mutazalzil hona yaa unke aage hathiyaar nahi daalne chaahiye. Balke apne deen par saabit qadmi ke saath uska muqabla karna chaahiye. Aur is deen ki raah mein jo takaleef ya thakaan ka saamna ho, us par sabar kare'n. Khanda-peshani ke saath, bar-khilaaf un logo'n ke jab wo kisi aazmaaesh mein muhtala kiye jaate hain, to jaza'a-faza'a³⁵ karte hain. Ghussa dikhate hain aur Allah Ta'ala ki rahmat se na-ummeed ho jaate hain. Halaanke us soorat mein un par aazmaaesh dar-aazmaaesh aur masaaeb dar-masaaeb par izaafa ho jaata hai. Chunache Rasool Allah ﷺ ne farmaya:

Beshak Allah Ta'ala jab kisi qaum se mohabbat karta
hai, unhe'n aazmaata hai. To jo usse raazi rehta hai, to
uske liye Allah ki raza hai, aur jo naaraaz hota hai to
uske liye naaraazi hai.³⁶

وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا، وَمَنْ
سَخِطَ فَلَهُ السَّخَطُ

Isi tarah farman-e-nabawi ﷺ hai ke logo'n mein sabse ziyada aazmaaesh to Ambiya Ikram ﷺ par aai, chunache farmaya ke:

Logo'n mein sab se kadi aazmaaesh to Ambiya ﷺ par
aai, phir jo unke jaise the, phir jo unke jaise the.³⁷

أَعْظَمَ النَّاسِ بَلَاءً: الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَلِأَمْثَلُ

Allah Ta'ala ke Rasool ﷺ azmaae gae, siddiqeen azmaae gae, shohada aur Allah Ta'ala ke nek momin bande azmaae gae, to unho'n ne sabar kiya. Jabke unke bar-aks jo munafiq hain, unke taalluq se farman-e-Baari Ta'ala hai:

³⁴ Surah Ibrahim 14: 7

³⁵ T: (جَزَعٌ فَرَجٌ) Giryawizaari [Rekhta]

³⁶ Saheeh Tirmizi: H2396; Saheeh Ibne Majah: H3272

³⁷ Saheeh Tirmizi: 2398; Saheeh Ibne Majah: H3265

Logo'n Mein Se Koi Aisa Bhi Hai Jo Allah Ta'ala Ki Ibaadat Karta Hai "حَرْفٍ" Par, Yaane "طرف" (ek kinaare) Par Baith Kar (wo is tarah ke) Agar Usey Koi Khair Pohonchti Hai To Wo Mutmaeen Hota Hai. Jab Kisi Aazmaaesh Mein Ya Fitne Mein Muhtala Hota Hai To Ulte Mu'n Phir Jaata Hai, Usne Duniya Aur Aakhirat Ka Khasaara Uthaaya Aur Yehi Khullam-Khulla Khasaara Hai.³⁸

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فَتْنَةٌ اِنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

Chunache ye duniya hamesha nemato'n, asaisho'n aur lazzato'n aur sarwar aur nusrat se bhari hui nahi hai, hamesha is tareeqe se nahi hota, balke Allah Ta'ala dono ko ulat-pher karta hai aur badalta rehta hai aur apne bando'n ke darmiyan. Sahaba Ikram ﷺ ko dekhe'n jo-ke is ummat mein sabse afzal hain, unke saath kis-kis qism ki aazmaaesh-e'n aur imtehan dar-pesh hue.

Allah Ta'ala farmate hain:

Ye Aiyaam Hain, Din Hain, Jinhe'n Ham Logo'n Ke Darmiyaan Pherte Rehte Hain.³⁹

وَتِلْكَ الْأَيَّامُ نَدَاوِلُهَا بَيْنَ النَّاسِ

Chunache, ek (1) bande ka nafs ye sunkar mutmaeen ho jaata hai ke agar wo muhtala-e-aazmaaesh hua hai to ye uske saath khaas nahi hai. Balke usse pehle bhi jo Allah Ta'ala ke auliya the, uske dost the, wo azmaae gae. To uska nafs mutmaeen rehta hai aur wo sabar karta hai. Saath hi Allah Subhanahu wa Ta'ala ki taraf se asaani ka muntazir rehta hai.

Aur Anjaam-kaar To Beshak Muttaqiyo'n Ke Liye Hi Hota Hai, Jo Allah Ta'ala Se Darte Hain.⁴⁰

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

Aage Shaikh ﷺ farmate hain, ke jab unse koi gunah sar-zad ho jaae to wo astaghfar karte hain. Allah Subhanahu wa Ta'ala ki bakhshish talab karte hain, jabke iske bar-aks jisse gunah ho jaae wo astaghfar nahi karta aur gunaho'n mein mazeed aage badhta chala jaata hai. To ye shakhs shaqee hai, yaane bad-bakht hai. Al-iyaz-billah⁴¹, lekin jo momin banda hota hai, jab kabhi bhi usse koi gunah sar-zad ho jaata hai, to wo tauba ki jaanib lapakta hai aur jaldi karta hai. Farman-e-Baari Ta'ala hai:

Aur In Se Jab Koi Fahaashi Sarzad Ho Jaati Hai, Ya Apne Nafs Par (gunah ke zariye) Zulm Kar Baithte Hain, To Allah Ta'ala Inhe'n Yaad Aajaata Hai, Pas Wo Apne Gunaah Ki Maafi Talab Karte Hain. Aur Haqeeqat Bhi Yehi Hai Ke Allah Subhanahu wa Ta'ala Ke Siwaa Gunaah Bakhsh Bhi Kaun Sakta Hai. Aur Jo Kuch Inho'n Ne Kar Liya Hai Us Par Wo Musir Nahi Rehte, Adey Nahi Rehte, Aur Wo Ilm Rakhte Hain, Jaante Hain.⁴²

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Isi tarah Allah Ta'ala farmate hain:

³⁸ Surah Hajj 22: 11

³⁹ Surah Aale Imran: 3:140

⁴⁰ Surah Qasas 28: 83

⁴¹ T: Kisi qaul ya fe'l se apni baraa-at zaahir karna ya Allah ki panaah mein aana [RSB]

⁴² Surah Al Imran 3: 135

Tauba To Allah Ta'ala Ke Nazdeek Un Hi Ki Hai Jo
 Gunah Ya Ghalat Kaam Jahaalat Mein Kar Baithte Hain,
 Phir Jald Hi Tauba Kar Lete Hain To Allah Ta'ala Aap Ko
 Apni Itaa-at Ki Jaanib Rushd-o-Hidaayat Se Nawaaze,
 Ye Jaan Lo Ke Haneefiyyat Millat e Ibraahimi Ka Naam
 Hai (aur wo ye hai) Ke Aap Akele Allah Ta'ala Ki
 Ibaadat Kare'n, Deen Ko Uske Liye Khaalis Karte Hue,
 Aur Isi Baat Ka Allah Ta'ala Ne Tamaam Insaano Ko
 Hukum Diya Hai, Aur Isi Ki Khaatir Unhe'n Paida
 Farmaya Hai.⁴³

ذُئِمَّا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ

Aur is ayat mein jo jahalat ka lafz hai ke (بِجَهَالَةٍ) (Jahalat Mein Wo Gunah Kar Baith-te Hain) iska maane adm-e-ilm nahi hai, kyonke jaahil jo laa-ilmi mein kuch karle to iska muaakhaza nahi hai deen mein. Lekin yahaa'n jahalat jo hai, wo hilm⁴⁴ ki barbaadi ki zid hai. Lehaza har wo shakhs jo Allah Ta'ala ki nafarmani karta hai, to wo jaahil hai. Is maane ke etebaar se wo naaqis al hilm hai. Yaane isme hilm aur burdbaari nahi hai. Aur apni aqal mein aur insaaniiyat mein naaqis hai. Ho sakta hai ke wo aalim ho, lekin wo doosre zaawiye se jaahil hoga, is zawiye se ke iske paas hilm-o-burdbaari nahi hai aur apne umoor ke taalluq se saabit qadmi nahi hai. Farmaya:

Jab Kabhi Bhi Unse Gunaah Ho Jaee To Wo Istighfaar
 Karte Hain, Us Mein Jaldi Karte Hain.⁴⁵

ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ

Koi bhi shakhs gunaho'n se bacha hua aur masoom nahi hai. Lekin alhamdulillah, Allah Ta'ala ne tauba ka baab iska darwaza khula rakha hai, chunache ek (1) bande ko chaahiye ke jab kabhi isse koi gunah sarzad ho jaae to wo tauba karne mein jaldi kare. Lekin agar wo tauba nahi karta, astaghfar nahi karta to ye uski bad-bakhti ki alaamat hai aur ho sakta hai ke wo Allah Ta'ala ki rahmat se hi naa-ummeed ho jaae aur uske paas shaitan aae aur use kahe ke tumhare liye tuaba hai hi nahi.

Aage Shaikh رحمه farmate hain, ke ye 3 baate'n, kaunsi 3 baate'n? Ke jab nemat mile to us par shukar karna, aur jab aazmaash mein muhtala ho'n us par sabar karna, aur jab koi gunah ho jaae to us par astaghfar karna. Ye teeno saadatmandi ka unwaan hain. Jise Allah Ta'ala inki taufeeq de to wo saadat ko paata hai aur jise inse yaa inme se baaz se mehroom kar diya jaae to wo shaqee hai, yaane bad-bakht.

⁴³ Surah Nisa 4: 17

⁴⁴ T: (جَلْم) Burdbaari, bardaasht, tahammul [Rekhta]

⁴⁵ Surah Nisa 4: 17

Allah Ta'ala aapko apni itaa-at ki jaanib rushd-o-hidaayat se nawaze, ye jaan lo ke haneefiyat millat-e-ibrahimi ka naam hai. (Aur wo ye hai) ke aap akele Allah Ta'ala ki ibaadat kare'n. Deen ko uske liye khaalis karte hue aur isi baat ka Allah Ta'ala ne tamaam insaano ko hukum diya hai aur isi ki khaatir paida farmaya hai. Jaisa ke Allah Ta'ala ka irshad hai:

Aur Maine Jinno Aur Insaano Ko Mahez Apni Hi
Ibaadat Ke Liye Paida Farmaya Hai.⁴⁶

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Iski sharah mein Shaikh Saleh bin Fauzan (حَفِظَهُ اللهُ) farmate hain ke:

Ye jaan le'n Allah Ta'ala aap ko rushd-o-hidayat de.

اعْلَمُوا أَنِّي أَنزَلْتُ الْقُرْآنَ بِالْحَقِّ وَأَنَا اللَّهُ الْعَلِيمُ

Ye bhi Shaikh ﷺ ki jaanib se duaaiya kalimaat hain aur har muallim ke liye yehi laayaq hai ke wo jise taaleem de raha hai, uske liye dua kare. Aur Allah Ta'ala ki itaa-at ke maane hain:

Allah Ta'ala ke awaamir ko baja laana aur uske
nawaahi se ijtenaab karna.

امْتثال أوامره واجتناب نواهيه

Aur farmate hain ke jo haneefiyat hai wo millat-e-Ibrahim hai. Allah Subhanahu wa Ta'ala ne apne Nabi ﷺ ko millat-e-Ibrahim ki itteba-o-pairawi ka hukum diya hai. Farman-e-Baari Ta'ala hai:

Phir Ham Ne Aap Ki Taraf Wahee Ki, Ke Aap Pairawi
Keejiye Millat e Ibrahi Ki, Jo Ke Haneef The, Aur Aap
Mushriko'n Mein Se Nahi The.⁴⁷

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Aur Al-Haneefiyya ka matlab hai:

Millat-e-haneef jo-ke Syedna Ibrahim ﷺ hain.

ملة الحنيف وهو إبراهيم عليه الصلاة والسلام

Aur haneef ke maane hote hain:

Allah Ta'ala ke siwa har ek (1) se mu'n pher kar sirf
Allah Ta'ala ki taraf mutawajje ho.

المقبل على الله المعرض عما سواه

Ye haneef hota hai, yaane Allah Ta'ala ki taraf mutawajje hone waala apni har cheez ke zariye apne dil ke zariye, apne amal ke zariye, apni niyyat ke aur apne maqaasid ke zariye, ye tamaam ki tamaam cheeze'n Allah Ta'ala ki taraf ho'n mukammal taur par mutawajje aur jo iske siwa hain unse eraaz karte hue, unse mu'n pher kar sirf Allah Ta'ala ki taraf mutawajje ho. Allah Ta'ala ne jis tarah apne Nabi ﷺ ko millat-e-ibrahimi ki pairawi ka hukum diya, isi tarah hame'n bhi millat-e-ibrahimi ki pairawi ka hukum diya hai. Chunache farmaya:

Allah Ta'ala Ne Tumhare Liye Deen Mein Kisi Qism Ki
Tangi Nahi Rakhi, Jo Ke Millat Hai Tumhare Baap
Ibrahim Ki.⁴⁸

وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

⁴⁶ Surah Zariyaat 51: 56

⁴⁸ Surah Haj 22: 78

⁴⁷ Surah Nahal 16: 123

Aur millat-e-Ibrahim jo hai, wo ye hai ke

Tum Allah Ta'ala ki ibaadat karo, deen ko uske liye
khaas karte hue.

أَنْ تَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Ye hai haneefiyat ki haqeeqat. Ye nahi farmaya ke أَنْ تَعْبُدَ اللَّهَ ke Bas Allah Ta'ala ki ibaadat karo. Balke saath mein ye bhi zaroori hai "مُخْلِصًا لَهُ الدِّينَ" Deen ko uske liye khaalis karte hue. Yaane shirk se bachte hue, kyonke ibaadat mein agar shirk ki aamezish ho jaae to wo baatil ho jaati hai. Saheeh maano mein ibaadat us waqt tak ibaadat nahi kehlaai jaa sakti jab ta wo shirk-e-akbar aur asghar se bachi hui naa ho. Jaise ke Allah Ta'ala hukum irshad farmate hain:

Inhe'n Iske Siwa Koi Hukum Nahi Diya Gaya, Ke Sirf
Allah Ki Ibaadat Kare'n, Uski Ke Liye Deen Ko Khaalis
Rakhe'n. Ibrahim Haneef⁴⁹ Ke Deen Par.⁵⁰

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

Aur Hunafa haneef ki jama hai, ke Allah Ta'ala ke liye mukhlis hokar aur is ibaadat ka hukum Allah Ta'ala ne apne tamaam makhluqaat ko diya hai. Allah Ta'ala ka farman hai:

Maine Jinno Aur Insaano Ko Mahez Apni Ibaadat Ke
Liye Paida Kiya Hai.⁵¹

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Aur "يَعْبُدُونَ" ka maane hai, "يُفَرِّدُوهُ بِالْعِبَادَةِ" Mujhe ye ibaadat mein akela tasleem kare'n. Pas makhlooq ki takhleeq ki jo hikmat hai wo ye hi hai ke wo Allah Subhanahu wa Ta'ala ki ibaadat kare'n deen ko uske liye khaalis karte hue. Chunache is hikmat ke oopar baaz amal karte hain aur baaz is par amal nahi karte lekin unki takhleeq ki hikmat ye hi hai. Agarche koi imaan laae yaa naa laae. Pas jo koi bhi ghairullah ki ibaadat karta hai, wo is hikmat ki mukhaalifat karta hai, jiske liye makhlooq ko paida kiya gaya aur wo Allah Subhanahu wa Ta'ala ke amar⁵² aur uski shariyat dono ki mukhaalifat karta hai.

Aur Syedna Ibrahim ؑ kaun hain? Wo Abul Ambiya hain ke jitne bhi Ambiya Ikram ؑ aapke baad aae aap unke baap hain, wo tamaam ke tamaam aapki zurriyat aur aulaad mein se the. Isi liye Allah Ta'ala farmata hai:

Ham Ne Sayedna Ibrahim ؑ Ki Zurriyyat Aulaad Mein
Nabuwwat Aur Kitaab Ko Rakha.⁵³

وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ

Chunache tamaam ke tamaam Ambiya ؑ Bani Israel mein se the aur Israel laqab hai Syedna Yaqoob ؑ ka jo-ke pote the. Syedna Ibrahim ؑ ke siwaae Syedna Muhammad Rasool Allah ﷺ ke, ke Aap ؑ zurriyat-e-Ismail ؑ mein se the, yaane Bani Ismail (Syedna Ismail ؑ ki aulaad) mein se jo-ke doosre bete the. Syedna Ibrahim ؑ ke. Chuanche tamaam Ambiya Ikram ؑ, Syedna Ibrahim ؑ ke baad se aap hi ki aulaad mein se the. Ye Allah Subhanahu wa Ta'ala ki taraf se aapki takreem aur izzat-afzaai thi. Allah Subhanahu wa Ta'ala ne aapko logo'n ke liye imam banaaya, yaane qudwa, ek namoona banaaya, jiski pairawi ki jaati hai. Farman-e-Baari Ta'ala hai:

Beshak Main Aap Logo'n Ka Imaam Banaata Hoo'n,
Yaane Qudwa Aur Namuna, Jiski Pairawi Ki Jaae.⁵⁴

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

⁴⁹ T: خَنِيفٌ ke maane hain, *maael hona* kisi ek taraf yaksoo hona. خُنَفَاءَ jama hai. Yaane shirk se tauheed ki taraf aur tamaam adiyaan se munqate hokar sirf deen-e-islam ki taraf maael aur yaksoo hote hue, jaise Hazrat Ibrahim ؑ ne kiya.

⁵⁰ Surah Baiyyinah 98: 5

⁵¹ Surah Zariyaat 51: 56

⁵² T: (أَمْرٌ) Maamla, masla, baat, hukum [Rekhta]

⁵³ Surah Ankaboot 29: 27

⁵⁴ Surah Baqara 2: 124

Aur farmaya:

Beshak Ibrahim ﷺ Ek (1) Ummat The.⁵⁵

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً

(أُمَّةً) Ummat, yaane "إِمَامًا يُقْتَدَى بِهِ" Aise imam the, jinki iqtada aur pairawi ki jaati hai. Aur iski ka hukum Allah Ta'ala ne apni tamaam makhlooq ko diya. Irshad-e-Rabbani hai:

Maine Jinno Aur Insaano Ko Nahi Paida Kiya Magar Sirf
Isi Liye Ke Wo Meri Ibaadat Kare'n.⁵⁶

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Chuanche Syedna Ibrahim ﷺ ne logo'n ko Allah Ta'ala ki ibaadat ki taraf bulaaya, jis tarah aapke alaawa tamaam Ambiya Ikram ﷺ ne Allah Ta'ala ki ibaadat ki taraf daawat di. Har Nabi ki ye hi daawat thi, logo'n ko ke wo ek Allah ki ibaadat kare'n aur iske alaawa deegar har cheez ki ibaadat ko chod de'n, jaisa ke farman-e-Baari Ta'ala hai:

Bila-shubha Theqeeq Ham Ne Har Ummat Mein Rasool
Bheja Ke Ek Allah Ki Ibaadat Karo Aur Taaghoot Ki
Ibaadat Se Ijtenaab Karo, Uski Ibaadat Se Jiski Bhi Allah
Ke Siwa Ibaadat Ki Jaati Hai.⁵⁷

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

Albatta jo shariyate'n thee'n, tafseeli taur par jo awaamir aur nawaahi the aur jo halal-o-haram ke ahkaam the, ye mukhtalif ummato'n ke etebaar se hasb-e-aadat badalte rahe hain. Allah Subhanahu wa Ta'ala ne kisi cheez ko shariyat banakar naazil kiya, phir use doosri shariyat ke saath mansookh kar diya aur ye silsila chalta raha yahaa'n tak ke aakhri shariyat, shariyat-e-islam aagai aur isne pichli tamaam shariyato'n ko mansookh kar diya aur yehi taa-qiyamat qaaem rahegi. Lekin jo Ambiya Ikram ﷺ ke deen ki asal buniyad thi wo tauheed thi.

Wo naa mansookh hui aur naa kabhi mansookh ho sakti hai. In tamaam ka deen-e-waahed (ek) tha aur wo deen-e-islam tha, is maane ke etebaar se ke "الإخلاص لله بالتوحيد" Allah Ta'ala ke liye ikhlaas apnaya tauheed ke zariye. Jabke jo shariyate'n thee'n, yaane tafseeli ahkaam wo ek doosre se mukhtalif ho sakte hain aur the. Aur mansookh bhi kiye gae, lekin tauheed aur aqeeda jo hai wo Syedna Adam ﷺ se lekar aakhri Nabi tak ek (1) hi raha. Har koi Allah Subhanahu wa Ta'ala ki tauheed ki taraf, uski ibaadat ki taraf daawat deta tha. Aur Allah Ta'ala ki ibaadat kya hai? Allah Ta'ala ki ibaadat uski itaa-at hai, har waqt mein jo shariyat Allah Ta'ala naazil karta hai.

Is shariyat ke mutaabiq uski itaa-at karna uski ibaadat hai aur agar wo mansookh ho jaae to phir amal naasikh (yaane jisne use mansookh kiya hai) par kiya jaaega aur wo ibaadat kehlaaega, chunache jo mansookh ho chuki yaa purani shariyat hai. Us par amal kiya jaana Allah Subhanahu wa Ta'ala ki ibaadat nahi kehlaaega.

⁵⁵ Surah Nahal 16: 120

⁵⁶ Surah Zariyaat 51: 56

⁵⁷ Surah Nahal 16: 36

Iski sharah mein Shaikh Saaleh al Fauzan (حفظه الله) farmate hain: “Jab aapne ye jaan liya ke beshak Allah Ta'ala ne aapko apni ibaadat ke liye paida kiya hai. Yaane aapne is aayat se ye baat ba-khoobi jaanli ke Allah Ta'ala ne aapko apni ibaadat ke liye paida kiya hai:”

Maine Jinno Aur Insaano Ko Mahez Apni Ibaadat Ke
Liye Paida Kiya Hai.⁵⁸

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Aur aap insaano mein se hain to aap is ayat ke andar daakhil hain aur aapne ye jaan liya ke Allah Ta'ala ne aapko a'bas⁵⁹ aur bekaar paida nahi kiya. Aur is liye paida nahi kiya ke aap khaae'n-piye'n faqat aur zindagi guzare'n is duniya ki aur mauj-masti kare'n. Allah Ta'ala ne aapko is cheez ke liye paida nahi kiya, balke usne aapko apni ibaadat ke liye paida kiya hai. Aur in cheezo'n ko ye jitni bhi maujodaat hain, aapke liye musakhkhar kar diya hai. Taake aap inke zariye se Allah Ta'ala ki ibaadat mein madad haasil kare'n. Kyourne aap inke baghair zindagi guzaar sakte aur in ashiya ke baghair ibaadat par bhi gaamzan⁶⁰ nahi reh sakte. To Allah Ta'ala ne inhe'n aapke liye musakhkhar kar diya hai. Taake aap Allah Ta'ala ki ibaadat kare'n is liye nahi ke aap mauj-masti kare'n. Tafreeh kare'n, aur fisq-o-fujoor kare'n, khaae'n-piye'n aur apni shehwate'n poori kare'n bas. Ye to janwaro'n aur chaupaayo'n ka kaam hai, jabke insaan ko Allah Subhanahu wa Ta'ala ne ek (1) azeem ghayat⁶¹, azeem maqsad ke liye aur azeem hikmat ke tahat paida farmaya hai aur wo uski ibaadat hai. Farman-e-Baari Ta'ala hai:

Maine Jinno Aur Insaano Ko Mahez Apni Ibaadat Ke
Liye Paida Kiya Hai.⁶²

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Isi aayat ke aage farmaya:

Maine Inse Kisi Rizq Ka Taalib Nahi Hoo'n.⁶³

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ

Allah Ta'ala ne aapko is liye paida nahi kiya ke aap use kamaa-kar khilaae'n, aap koi pesha ikhteyaar kare'n aur uske liye maal jamaa kare'n, jis tarah bani-e-adam aapas mein ek-dosre ke kaam karte hain. Unke tahat mulazimeen hote hain, jo unhe'n kamaa-kar dete hain, aisa hargiz nahi hai. Allah Ta'ala ghani hai, be-niyaz hai, poore jahaa'n se poore aalam se, isi liye farmaya:

Main Inse Kisi Rizq Ka Taalib Nahi Hoo'n Aur Na Ye
Chaahta Hoo'n Ke Ye Mujhe Khilaae'n.⁶⁴

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ

Chunache Allah Subhanahu wa Ta'ala inko khilata hai, naa ke use khilaaya jaata hai, wo to ghani hai aur be-niyaz hai khane peene se. Lehaza Allah Subhanahu wa Ta'ala apni zaat ke etebaar se ghani hai, be-niyaz hai wo aapki ibaadat tak ka mohtaj nahi hai. Agar aap kufr kare'n to Allah Subhanahu wa Ta'ala ke mulk mein uski baadshaahat mein koi kami nahi aaegi, lekin aap khud mohtaj hain, is baat ke. Aap khud ibaadat ke mohtaj hain ke aap ibaadat kare'n. Iske bawajood Allah Subhanahu wa Ta'ala ki ye rahat dekhiye ke aapko ibaadat ka hukum diya ke aap uski ibaadat kare'n, aapki apni maslahat ke liye kyourne agar aap Allah Subhanahu wa Ta'ala ki ibaadat karte hain to Allah Subhanahu wa Ta'ala aapka ikram karenge, jaza ke zariye, sawab ke zariye. Chunache ibaadat sabab hai, Allah Subhanahu wa Ta'ala ki jaanib se is duniya mein aur aakhirat mein izzat-afzaai milne ka, to phir aakhir-kaar aap dekhe'n ke is ibaadat

⁵⁸ Surah Zariyaat 51: 56

⁵⁹ T: (عَبَثَ) Bekaar, be-faada, fuzool, be-wajah [Rekhta]

⁶⁰ T: (گامزن) Rawaa'n-dawaa'n, tez-qadam, chalne waala [Rekhta]

⁶¹ T: (غَايَت) Nihaayat, intehaai, bohut [Rekhta]

⁶² Surah Zariyaat 51: 56

⁶³ Surah Zariyaat 51: 57

⁶⁴ Surah Zariyaat 51: 57

ka faaeda kisko lautkar gaya? Is ibaadat mein mustafeed to khud aabid (jo ibaadat karne waala hai) hua, jabke Allah Subhanahu wa Ta'ala to tamaam makhluqaat se ghani aur be-niyaz hai.

Ibaadat haqeeqi maano'n mein ibaadat kehlaa hi nahi sakti jab tak usme tauheed naa ho. Bilkul usi tarah jaise namaz saheeh taur par namaz kehla hi nahi sakti, jab tak ke taharat haasil naa ki jaae.

Iski sharah mein Shaikh Saaleh al Fauzan (حَفِظَهُ اللهُ) farmate hain: “Jab aapne ye jaan liya ke beshak Allah Ta’ala ne aapko apni ibaadat ke liye paida kiya hai, to ibaadat us waqt tak saheeh nahi ho sakti ke jisse Allah Ta’ala raazi ho. Jab tak usme do (2) sharte’n naa paai jaae’n. Agar unme se koi ek (1) shart bhi kam hogi to aapki ibaadat baatil hogi”.

1. Pehli shart ye hai ke wo khaalisatan li-wajhil-Allah ho. Yaane Allah Ta’ala ki raza ke liye ho, uske deedaar ki chaahat mein ho, jisme shirk naa ho. Shirk ki bilkul bhi aameezish naa ho, agar usme shirk ki milaawat ho gai to wo aise hai, jis tarah taharat (wazu, waghaira) mein hadas (yaane jitne bhi nawaqis-e-wazu hain, jinse wazu toot jaata hai, jaise hawa kharij hona) ki aameezish ho jaae to uski taharat khatam ho jaati hai, baatil ho jaati hai. Isi tareeqe se agar aap Allah ki ibaadat kare’n aur phir uske saath kisi ko shareek bhi kare’n to aapki ibaadat baatil ho jaaegi. Ye pehli shart hai.
2. Doosri shart mataaba-at-e-rassol hai, yaane Rasool Allah ﷺ ki itteba mein aur Aap ﷺ ke tareeqe ke mutabiq ki gai ho. To har wo ibaadat jo Rasool Allah ﷺ ne nahi ki, aap use karenge to wo baatil hai aur marfoo hai. Yaane mardood hai. Na-qaabil-e-qabool hai, kyonke ye bidat aur khurafaat kehlaaegi, ibaadat nahi isi liye Aap ﷺ ne farmaya:

Jisne koi aisa amal kiya, jis par hamara amar hukum nahi hai to wo radd hai, na-qaabil-e-qabool hai.

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

Doosri riwayat mein farmaya:

Jisne koi aisa kaam ejaad kiya, hamare is amar mein. Is deen mein jo isme nahi, to wo rad hai, mardood hai, na-qaabil-e-qabool hai.⁶⁵

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

To laazim hai ke ibaadat muwaafiq ho, us cheez ke jo Rasool Allah ﷺ lekar aae hain. Logo’n ke istehsanaat, yaane log kisi cheez ko accha tasawwur kare’n yaa unki niyaate’n aur maqaasid, unka khayal nahi kiya jaaega. Jab tak shariyat se iski daleel saabit naa ho, to ye bidat kehlaaegi. Aur ye apne karne waale ko koi faaeda nahi pohonchaegi, balke usko nuqsan pohonchaegi. Kyonke ye ma’asiyat aur nafarmani kehlaaegi. Agarche wo ye zo’m aur guman karta hai ke iske zariye se wo Allah Ta’ala ka taqarrub haasil karna chahta hai, to laazim hai ke ibaadat ke andar ye do (2) sharte’n paai jaae’n.

Pehli cheez ikhlaas ho, Allah Ta’ala ke liye aur doosri Itteba ho Rasool Allah ﷺ ki. Tab jaakar ibaadat saheeh hoti hai aur apne karne waale ko nafa pohonchatu hai. Agar usme shirk daakhil ho jaae to wo baatil ho jaati hai. Isi tareeqe se agar usme bidat daakhil ho jaae jis par koi daleel naa ho, tab bhi wo baatil ho jaati hai. In dono sharaaet ke baghair ibaadat ka faaeda nahi, kyonke wo ibaadat jo hai, us cheez ke bar-khilaaf hogi jo Allah Ta’ala ne mashroo⁶⁶ qaraar di hai. Aur Allah Ta’ala nahi qabool karta kisi cheez ko magar, sirf wohi jo usne apni kitab mein yaa jo apne Nabi ﷺ ki zubani mashroo qaraar di ho, yaane shariyat banaakar naazil ki ho aur Aap ﷺ ko bataai ho. Makhlooq mein se koi bhi aisi hasti nahi hai, ke jiski itteba karna aur pairawi karna waajib ho, siwaae Rasool Allah ﷺ ke. Jabke Aap ﷺ ke siwa jitne bhi hain, inki itteba yaa pairawi tab ki jaaegi jab wo khud Rasool Allah ﷺ ki pairawi mein koi hukum de’n.

⁶⁵ Bukhari: H2697; Muslim: H1720

⁶⁶ T: (مَشْرُوع) Shariyat ki rau se mutaiyyan, muqarrar [Rekhta]

Agar wo Rasool Allah ﷺ ki pairawi ke bar-khilaaf koi kaam kare'n yaa koi hukum de'n to unki koi itaa-at nahi hai. Allah Ta'ala farmate hain:

Itaa-at Karo Allah Ta'ala Ki Aur Itaa-at Karo Rasool
Allah ﷺ Ki Aur Apne Oolil-amr Ki.⁶⁷

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Aur oolil amr kaun hain? *Al Omara wal Ulama* (Aapke hukumran aur ulama e ikram) wo oolil amr hain. Chunache agar wo Allah Ta'ala ki itaa-at karte hain, to Allah Ta'ala ki itaa-at ke andar unki itaa-at ki jaaegi aur unki itteba aur pairawi ki jaaegi. Lekin agar wo mukhaalifat karte hain Allah Ta'ala ke hukum ki, to unki itaa-at aur farma-bardari karna aur itteba karna jaaez nahi hai. Us cheez mein jis cheez mein wo Allah Ta'ala ke hukum ki khilaaf-warzi karte hain, kyonke koi bhi aisi hasti nahi hai, ke jiski mustaqil taur par itaa-at ki jaae, makhlooq mein se siwae Rasool Allah ﷺ ke. Jabke jo Aap ﷺ ke alaawa hain, unki itteba aur pairawi usi soorat mein ki jaaegi, jab wo khud Rasool Allah ﷺ ki pairawi mein aur Aap ﷺ ki itteba mein ho'n. To ye hai, saheeh ibaadat.

⁶⁷ Surah Nisa 4: 59

Pas jab ibaadat mein shirk daakhil ho jaae to wo faasid ho jaati hai. Jaisa ke taharat ke baad hadas⁶⁸ laahiq ho jaae to taharat zaaal ho jaati hai. Jab aapne ye acchi tarah se jaan liya ke jab ibaadat mein shirk ki aameezish ho jaae to wo use faasid kar deta hai. Amal ko raegaa'n kar deti hai aur iska murtaakib hamesha hamesh ke liye wisaal-e-jahannam ho jaata hai. To phir aapko ye bhi ba-khoobi ilm ho chuka hoga, ke sabse ahem cheez jo aap par waajib hai wo kiya hai: Wo is (shirk) ki maa'rifat hai, taake Allah Ta'ala aapko is shirk-billah ke jaal se najaat ataa farmae, jiske Baare mein Allah Raheem-o-kareem ka irshad hai ke:

Allah Ta'ala Hargiz Bhi Is Baat Ko Nahi Maaf
Farmaae'nge Ke Unke Saath Kisi Ko Shareek Kiya Jaae,
Albatta Iske Siwa Jo Gunaah Hain, Wo Jiske Liye
Chaahe'nge Maaf Farma De'nge.⁶⁹

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

(Aur is shirk se najaat) In 4 qawaaed ka ilm haasil karke ho sakti hai, jo Allah Rabbul Izzat ne apni kitab-e-kareem mein bayan farmae.

Iski sharah mein Shaikh Saaleh al Fauzan (حَفِظَهُ اللَّهُ) farmate hain ke: *"Jab aap tauheed ko jaante hain aur wo ye hai ke Allah Ta'ala ko uski ibaadat mein akela jaanna, to aap par ye bhi waajib hota hai ke aap ye jaane'n ke shirk aakhri hai kya? Kyounke jo shakhs kisi cheez ko nahi jaanta to aen mumkin hai ke wo usme waaqe⁷⁰ ho jaae. To laazim hai ke aap jaane'n shirk ki anwaa-o-aqsaam taake aap unse bach sake'n. Kyounke Allah Subhanahu wa Ta'ala ne shirk se khabardaar kiya hai aur daraaya hai, ke:"*

Beshak Allah Ta'ala Is Baat Ko Nahi Bakhshita Ka Uske
Saath Kisi Ko Shareek Kiya Jaae Aur Iske Siwa Ya Iske
Alaawa Aur Isse Kamtar Jitney Gunaah Hain, Jiske Liye
Chaahta Hai Bakhsh Deta Hai.⁷¹

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Chunache shirk ki ye khatarnaaki hai aur jo mushrik hota hai is par jannat bhi haram hai. Chunache farman-e-ilaahi hai:

Bila-shubha Jisne Bhi Allah Ta'ala Ke Saath Shirk Kiya
To Allah Ta'ala Ne Yaqeenan Us Par Jannat Ko Haraam
Kar Diya Hai.⁷²

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

Wo maghrifat se bhi mehroom hai. Farmaya ke

Beshak Allah (ye gunaah) Nahi Bakhshita Ke Uske Saath
Shirk Kiya Jaae.⁷³

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

Isi tarah jannat se bhi mehroom hai.

Lehaza ye azeem khatra hai aur aap par waajib hai ke aap deegar tamaam khatraat se pehle is khatre ko jaane'n. Kyounke shirk aisi cheez hai ke jisme logo'n ke ifhaam⁷⁴ aur unki aqle'n gumraah hui hain aur hame'n chaahiye ke ham kitab-o-sunnat se jaane'n ke shirk kya hai. Kyounke Allah Subhanahu wa Ta'ala ne hame'n kisi cheez se daraaya

⁶⁸ T: (حَدَّث) Naapaaki, wazu toot jaana [Rekhta]

⁶⁹ Surah Nisa 4: 48

⁷⁰ T: (واقع) Roonuma hone waala, wuqoo-pazeer [Rekhta]

⁷¹ Surah Nisa 4: 48

⁷² Surah Maaeda 5: 72

⁷³ Surah Nisa 4: 48

T: Tarjuma taken from Ahsan ul Kalaam, Darussalam edition

⁷⁴ T: (إفهام) Samajh, fahem [Rekhta]

nahi, magar ye ke usko waazeh taur par bayan kar diya. Isi tareeqe se hame'n kisi cheez ka hukum nahi diya, magar ye ke use logo'n ke liye kholkar wazeh taur par bayan kar diya. Isi tariqa se hame'n kisi cheez ka hukum nahi diya, magar ye ke usey logo'n ke liye khold kar waazeh taur par bayaan kar diya.

Chunache Allah Ta'ala ne shirk ko jo haram kiya hai, to aisa nahi ke usko mujmal⁷⁵ chod diya hai. Balke use quran-e-azeem mein aur sunnat-e-nabawi ﷺ mein bohot khol kar aur waazeh taur par aisa kaafi-o-shaafi bayan kiya hai ke agar ham chaahe'n ke ham jaan le'n ke shirk kya hai to hame'n iske liye zaroorat hai kitab-o-sunnat ki jaanib rujoo karne ki. Taake ham jaan sake'n ke shirk hai kya, naa ke ham rujoo kare'n falaa'n aur falaa'n ke qaul ki taraf aur anqareeb ham iski in sha allah tafseel bayan karenge.

⁷⁵ T: (مُجْمَل) Mubham, ghair-waazeh, gad-mad
[Rekhta]

Pehla Qaada (Mushrikeen Tauheed-e-Ruboobiyat Ka Iqrar Karte The)

(Pehla qaada ye hai ke) Aap jaane'n ke wo kuffar, jinse Rasool Allah ﷺ ne qitaal farmaya. Is baat ka iqrar karte the ke Allah Ta'ala hi Khaliq, Raaziq aur Mudabbir hai. Lekin mahez is iqrar ne unhe'n islam mein daakhil naa kiya, jiski daleel Allah Ta'ala ka irshad hai:

(Aye Nabi ﷺ) Aap farma deejaye ke (aye mushriko)
Tumhe'n Kaun Aasmaan-o-Zameen Se Rizq Muhiyya
Karta Hai, Ya Jo Tumhari Quwwat e Samaa-at-o-
Basaarat Ka Maalik Hai, Aur Jo Murde Se Zinda Ko
Nikaalta Hai, Aur Zinda Se Murde Ko Nikaala Hai, Aur
Jo Tamaam Kaamo'n Ki Tadbeer Farmata Hai, To Wo
Anqareeb Aap Se Kahe'nge Ke (ye sab kaam to) Allah
Ta'ala Karta Hai, Phir Aap Unse Keh Deejaye Ke Tum
Phir (usse) Darte Kyou'n Nahi (aur uske saath shirk
karte ho).⁷⁶

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ
وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ
الْأُمُورَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

Iski sharah mein Shaikh Saaleh al Fauzan (حَفِظَهُ اللهُ) farmate hain: "Pehla qaada ye hai ke aap jaane'n ke beshak wo kuffar jinse Rasool Allah ﷺ ne qitaal kiya wo is baat ka iqrar karte the, yaane tauheed-e-ruboobiyat ka. Tauheed-e-ruboobiyat ke iqrar ke bawajood is cheez ne inhe'n islam mein daakhil nahi kiya aur naa hi iski wajah se inki jaan aur maal haram hue. Jo is baat ki daleel hai ke tauheed mahez ruboobiyat ka iqrar nahi hai aur shirk, mahez ruboobiyat mein shrik nahi, balke logo'n mein se maqbool mein se koi bhi aisi nahi tha jo ruboobiyat mein shrik karta ho. Siwaae shaaz-o-naadir kuch logo'n ke. Warna to tamaam ummate'n tauheed-e-ruboobiyat ka iqrar karti aai hain aur tauheed-e-ruboobiyat ke maane hain iqrar karna is baat ka ke Allah Ta'ala Khaliq hai, raaziq hai, mohi-o-mumeet hai, yaane zindagi aur maut ka maalik aur mudabbir hai. Yaa phir isse bhi mukhtasar ibaarat mein you'n keh leejaye ke".

Tauheed-e-Ruboobiyat ye hai ke Allah Subhanahu wa
Ta'ala ko iske afaal mein akela tasleem kiya jaae.

توحيد الربوبية هو افراد الله تعالى بأفعاله سبحانه و تعالى

Makhlooq mein se kabhi bhi kisi ne ye daawa nahi kiya ke koi doosri hasti bhi hai, jo Allah Subhanahu wa Ta'ala ke saath paida karti hai yaa rizq deti hai yaa zindagi aur maut deti hai balke ye mushrikeen is baat ka iqrar karte the ke Allah Subhanahu wa Ta'ala hi beshak Khaliq hai. Raizq hai, zindagi deta hai aur maut deta hai aur mudabbir hai. farman-e-Baari Ta'ala hai:

Agar Aap Inse Pooch Le'n Ke Aasmaano Aur Zameen
Ko Kisne Paida Kiya? To Ye Zaroor Jawaab De'nge Ka
Allah Ta'ala Ne.⁷⁷

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

Doosri aayat mein farmaya:

Aap Kahiye Inse Ke Saato'n Aasmaan Ka Aur Arsh e
Azeem Ka Rabb Kaun Hai, Agar Tum Jaante Ho? Fauran
Kahe'nge Ke Ye Allah Hi Ke Liye Hai.⁷⁸

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ
سَيَقُولُونَ لِلَّهِ

⁷⁶ Surah Yunus 10: 31

⁷⁷ Surah Luqman 31: 25

⁷⁸ Surah Mominoon 23: 86-87

To aap Surah Mominoon ki jo aakhri kuch ayaat hain unko padh dekhiye to aap ye paaenge ke jo mushrikeen the wo tauheed-e-ruboobiyat ka iqrar karte the, isi tareeqe se Surah Yunus mein farmaya:

Aap Inse Poochiye To Sahi Ke Kaun Tumhe'n Aasmaan
 Aur Zameen Se Rizq Deta Hai, Ya Kaun Tumhari
 Samaa-at Aur Basaarat Ka Maalik Hai, Aur Kaun Hai Jo
 Murda Se Zinda Ko Nikaalta Hai, Aur Zinda Se Murda
 Ko, Aur Kaun Tamaam Umoor Ki Tadbeer Karne Waala
 Hai, Pas Anqareeb Ye Jawaab De'nge Ke Allah
 Subhanau wa Ta'ala.⁷⁹

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَأَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ
 وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ
 الْأُمُورَ فَسَيَقُولُونَ اللَّهُ

Chunache wo is baat ka iqrar kiya karte the, lehaza tauheed mahez tauheed-e-ruboobiyat ka iqrar nahi. Jis tareeqe se ulama-e-kalam yaa unke jo aqaaed ke baare mein kalam karne waale aur manazir baat karte hain. Tauheed mahez tauheed-e-ruboobiyat ka naam nahi, kyonke unho'n ne yehi baat muqarrar ki hui hai tauheed ke taalluq se ke tauheed ye hai ke is baat ka iqrar kiya jaae ke Allah Ta'ala Khaliq hai, raaziq hai, muhi-o-mumeet hai, isi liye unke yahaa'n ye taareef muqarrar hai. Allah Subhanahu wa Ta'ala ki tauheed ke taalluq se ke:

Allah Ta'ala apni zaat mein wahid hai, jiski taqseem
 nahi. Allah ta'ala apni sifaat mein wahid hai jiski koi
 shabeeh nahi. Allah Ta'ala apne afaal mein bhi akela
 hai, jiska koi shareek nahi.

واحد في ذاته لا قسيم له، واحد في صفاته لا شبيه له، واحد في
 أفعاله لا شريك له

Aur ye hi to Tauheed-e-Ruboobiyat hai, agar aap unki kitabo'n mein se ulama-e-kalam jo hain, unki kitabo'n mein se kisi bhi kitab ki taraf rujoo kare'n aur dekh le'n to aap unhe'n paaenge ke wo tauheed-e-ruboobiyat se hi baahar nahi nikalte. Halaanke ye wo tauheed nahi, jiske saath Allah Subhanahu wa Ta'ala ne apne rasoolo'n ko mab-oos farmaya tha aur mahez iska iqrar apne iqrar karne waale ko faaeda nahi pohonch sakta kyonke iska iqrar to mushrikeen aur jo kaafiro'n ke sardar the, wo bhi kya karte the lekin is cheez ne aur is iqrar ne inhe'n kufr se bahar nahi nikaala aur unhe'n islam mein daakhil nahi kiya. To ye bohut azeem ghalati hai, jo shakhs ye eteqaad rakhta hai, yaane tauheed-e-ruboobiyat ka to uska eteqad Abu Jahal aur Abu Lahab se kuch badhkar nahi hai aur jis cheez par aaj bohut se danishwar qism ke log hain, wo yehi tauheed-e-ruboobiyat ka iqrar hai, faqat aur wo tauheed-e-uloohiyat jo hai uska koi ehtemaam nahi karte aur ye tauheed ke jo maane hain jo musamma⁸⁰ hai tauheed ka, uski taareef ke taalluq se azeem ghalati hai.

Jabke jo shrik hai, uske taalluq se ye log kete hain:

Wo ye hai, ke tum ye aqeeda rakho ke koi Allah Ta'ala
 ke saath paida karta hai yaa rizq deta hai.

هو أن تعتقد أن أحداً يخلق مع الله أو يرزق مع الله

Halaanke ye aisi baat hai jo-ke Abu Jahal yaa Abu Lahab tak ne nahi kahi thi. Unho'n ne ye nahi kaha tha ke koi Allah Ta'ala ke saath koi paida karta hai yaa rizq deta hai. Balke wo is baat ka iqrar karte the ke Allah Ta'ala hi Khaliq hai, Raaziq hai, zindagi maut ka Maalik hai.

⁷⁹ Surah Yunus 10: 31

⁸⁰ T: (مُسَمَّن) Mausoom, mashoor-o-maaroof, mulaqqab, called, named [Rekhta]

Doosra Qaaeda (Mushrikeen Auliya-o-Saleheen Ko Mahez Bataur-e-Waseela Pukaarte The)

(Doosra qaaeda ye hai ke) Wo (mushrikeen-e-arab) kaha karte the ke: Ham inhe'n (Ambiya-o-Auliya ko) mahez isi liye pukarte hain aur inki jaanib mutawjje hote hain, taake ye hame'n (Allah Ta'ala ke) qareeb kar de'n aur (uske paas) hamari shafaa-at kare'n.

Qurbat ki daleel Allah Ta'ala ka ye farman hai ke:

Aur Jinho'n Ne Allah Ta'ala Ke Siwa Aur Auliya Bana Rakhe Hain (wo kehte hain) Ham Inki Ibaadat Nahi Karte Hain, Magar Sirf Isi Liye Ke Ye Hame'n Allah Ta'ala Ke Qareeb Kar De'n. Allah Ta'ala Yaqeenan Inke Darmiyan Faisla Farma Dega Un Cheezo'n Ke Baare Mein Jis Mein Ye Ikhtelaaf Kar Rahe Hain, Beshak Allah Ta'ala Usey Hidaayat Nahi Deta Jo Bohot Jhoota Aur Naashukra Ho.⁸¹

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Aur shafaa-at ki daleel Allah Ta'ala ka ye farman hai:

Aur Ye (mushrikeen e arab) Allah Ta'ala Ke Siwa Aiso'n Ki Ibaadat Karte Hain, Jo Na Inhe'n Koi Nuqsaan Pohoncha Sake'n Aur Na Faaeda, (magar) Kehte Hain Ke Ye Allah Ta'ala Ke Yahaa'n Hamare Shafee-o-Sifaarishi Hain.⁸²

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ

Aage Shaikh رحمه farmate hain, iski sharah mein Shaikh Saleh al Fauzan (حَفِظَهُ اللَّهُ) farmate hain. Doosra qaaeda ye hai ke jo mushrikeen jinhe'n Allah Ta'ala ne mushrikeen qaraar diya aur unke baare mein ye hukum farmaya ke ye log hamesha-hamesh ke liye jahannam mein rahenge wo tauheed-e-ruboobiyat mein shirk nahi kiya karte the. Balke wo uloohiyat mein shirk kiya karte the. Wo ye nahi kaha karte the ke inke jo "آلهة" (mabood) hain, wo paida karte hain, yaa rizq dete hain. Allah Ta'ala ke saath yaa wo nafa aur nuqsaan ke maalik hain, yaa wo tadbeer karte hain Allah Subhanahu wa Ta'ala ke saath. Balke unho'n ne inhe'n mahez "شفعاء" (sifaarishi) bana rakha tha. Jaisa ke Allah Ta'ala ne inke taalluq se zikr farmaya:

Aur Aiso'n Ki Ibaadat Karte Hain Allah Ta'ala Ke Alaawa Allah Ta'ala Ko Chod Kar, Jo Na Inhe'n Koi Nuqsaan Pohonchaa'n Aur Na Nafaa, Magar Kehte Ye Hain Ke Ye Allah Ta'ala Ke Paas Hamare Sifaarishi Hain.⁸³

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ

Farmaya ke "مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ" yaane *Wo is baat ka eteraaf karte the, ke ye inhe'n naa nafa pohoncha sakte hain naa nuqsaan*. Balke unho'n ne mahez inhe "شفعاء" yaa sifaarishi bana rakha tha. "شفعاء" yaane "وسطاء عند الله" (Allah Ta'ala ke paas apna waasta bana rakha tha). Inhe'n apni haajat rawaai ke liye Allah Ta'ala ke yahaa'n waasta banaa rakha tha. Chunache wo inke liye zubah kiya karte the, inke liye nazar maana karte the. Is liye nahi ke ye paida karte hain, yaa rizq dete hain, yaa nafa aur nuqsaan ke maalik hain, inka ye eteqaad nahi tha, balke is liye ke ye Allah Ta'ala

⁸¹ Surah Zumar 39: 3

⁸² Surah Yunus 10: 18

⁸³ Surah Yunus 10: 18

ke paas hamara waasta hain aur ye Allah Ta'ala ke yahaa'n hamari sifaarish karne waale hain. Ye tha mushrikeen ka aqeeda.

Aur agar aaj aap kisi bhi qabr-parast se munaqaasha⁸⁴ karke dekh le'n to wo bhi yehi maqaala⁸⁵ kahega, bilkul hoo-ba-hoo yehi baat kahega ke main jaanta hoo'n ke ye falaa'n waali hai. Yaa jo falaa'n nek insaan hai, wo koi nafa aur nuqsan ka maalik nahi hai. Lekin wo ek nek saaleh insaan hai aur main isse ye chahta hoo'n ke wo Allah Ta'ala ke huzoor meri shafaa-at kare aur jo shafaa-at hai, ism eek shafaa-at barhaq hai aur ek shafaa-at-e-baatila hai. Jo shafaa-at barhaq hai, aur saheeh hai wo, wo shafaa-at hai jisme ye do (2) sharte'n paai jaae'n:

1. Pehli Shart: Allah Ta'ala ke izn se, uski ijaazat se ho.
2. Doosri Shart: Jo "المشفوع فيه" hai, yaane jiski shafaa-at ki jaa rahi hai, wo ahle tauheed mein se ho. Yaane "من عصاة الموحدين" jo tauheed parast hain, unme jo gunahgar log hain wo ho'n.

Agar inme se koi ek bhi shart kam ho jaae, kisi bhi ek shart mein khalal paaya jaae to wo shafaa-at baatil hogi. Allah Ta'ala ka farman hai:

Wo Kaun Hai Jo Allah Ta'ala Ke Yahaa'n Shafaa-at Kar
Saakey Baghair Uske Izn Aur Ijaazat Se.⁸⁶

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Aur farmaya:

Aur Ye Sifaarish Nahi Karte, Magar Sirf Un Hi Ki Jinse
Allah Ta'ala Raazi Ho.⁸⁷

وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ

Aur wo kaun hain? Wo tauheed waalo'n ke jo gunagah log hain wo hain. Lekin jo kuffar aur mushrikeen hain:

Aise Logo'n Ko Shafaa-at Karne Waalo'n Ki Shfaa-at Koi
Faaeda Nahi Pohoncha Sakti.⁸⁸

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

Farman-e-Baari Ta'ala hai:

Zaalimo'n Ke Liye Na Koi Hamdard Dost Hoga Aur Na
Hi Koi Aisa Sifaarishi Jiski Sifaarish Suni Jaae Aur Maani
Jaae.⁸⁹

مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

Pas ye jo log hain unho'n ne bas shafaa-at ka naam sun liya hai, iske maane ko hargiz nahi jaante, isi liye jaakar ye log ise Allah Ta'ala ke alaawa ghairo'n se talab karte hain, balke aiso'n ke liye talab karte hain, jo-ke Allah Ta'ala ke saath shirk karte hain jinhe'n shafaa-at karne waalo'n ko shafaa-at hargiz faaeda nahi pohoncha sakti. Chunache ye laa-ilm hain aur jahalat ka shikaar hain, shafaa-at barhaq ke maane ke taalluq se aur shafaa-at-e-baatila ke maane ke baare mein.

⁸⁴ T: (مُنَاقَشَه) (Mukaalme ki shakal mein) Bahes-o-takraar [Rekhta]

⁸⁵ T: (مَقَالَه) Qaul, kahi hui baat, kalaam [Rekhta]

⁸⁶ Surah Baqara 2: 255

⁸⁷ Surah Ambiya 21: 28

⁸⁸ Surah Muddasir 74: 48

⁸⁹ Surah Ghafir 40: 18

Shafaa-at ki do (2) aqsaam hain: Shafaa-at-e-manfiya (yaane jis shafaa-at ki nafee ki gai hai) aur Shafaa-at-e-musbita (yaane jis shafaa-at ko saabit kiya gaya hai).

Shafaa-at-e-Manfiya:

(Shafaa-at-e-Manfiya) wo hai, jo ghairullah se talab ki jaati hai, us cheez ke baare mein jis par Allah Ta'ala ke siwa koi qaadir nahi, iski daleel Allah Ta'ala ka ye irshad hai:

Aye Imaan Waalo! Jo Kuch Ham Ne Tumhe'n Rizq Diya
Hai Us Mein Se (Allah Ta'ala ki raah mein) Kharch Karo,
Qabl Iske Ke Wo Din Aae Jis Mein Na Koi Tijaarat Hogi,
Na Dosti, Aur Na Hi Koi Shafaa-at, Aur Kaafir Log Hi
Zaalim Hain.⁹⁰

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمْ يَوْمٌ لَا تَبِيعُ
فِيهِ وَلَا خَلَّةَ وَلَا شَفَاعَةً وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

Shafaa-at-e-Musbita:

(Shafaa-at-e-Musbita) wo hai, jo Allah Ta'ala se talab ki jaati hai aur shaafe (shafaa-at karne waale) ki Allah Ta'ala shafaa-at (ki ijaazat) se izzat afzaai farmate hain aur "مشفوعه" (jiski shafaa-at ki jaati hai) wo hota hai, jiske qaul-o-amal se Allah Ta'ala raazi ho. Aur ye (shafaa-at Allah Ta'ala ki) ijaazat-o-izn ke baad hi mumkin hai. Jaisa ke Allah Ta'ala ka irshad hai:

Kaun Hai Jo Uski Janaab Mein Uske Izn Ke Baghair
Shafaa-at Kar Saakey.⁹¹

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Iski sharah mein Shaikh Saleh al Fauzan (حَفِظَهُ اللهُ) farmate hain ke: Shafaa-at ki shuroot hain aur uski quyood hain. Bilkul mutlaq nahi hai, shfaa-at, isi liye Shaikh ﷺ ne farmaya ke shfaa-at ki do (2) qisme'n hain:

Ek wo shafaa-at hai, jiski Allah Subhanahu wa Ta'ala ne nafi ki hai aur wo, wo shafaa-at hai jo Allah Ta'ala ke izn ke bahgair ho. Koi bhi Allah Ta'ala ke huzoor uski ijaazat ke baghair shafaa-at nahi kar sakta aur makhlooq mein se sabse afazal khaatim un nabiiyyeen Muhammad ur Rasool Allah ﷺ bhi jab shafaa-at ka iraada karenge, ahle mehshar ke liye qiyamat ke din to pehle pehel apne Rabb ke huzoor sajde mein gir jaae'nge aur usse dua karenge. Uski hamd-o-sana bayan karenge aur Aap ﷺ sajde mein pade rahenge yahaa'n tak ke Allah Ta'ala farmaenge:

Aap apna sar uthaaiye aur kahiye aapki baat suni
jaaegi aur shafaa-at keejiye, aapki shafaa-at qabool ki
jaaegi.⁹²

ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمِعْ، وَاشْفَعْ تُشَفِّعْ

Chunache koi bhi Allah Ta'ala ke yahaa'n uske izn ke baghair shafaa-at nahi kar sakta.

Jo shafaa-at musbita hai, jisko saabit kiya gaya hai, wo ye hai jo ahle tauheed ke liye hogi. Jabke jo mushrik hai, unko shafaa-at faaeda nahi pohoncha sakti. Jo qabro'n aur mazaaro'n par chadhaawe chadhaata hai, waha'n nazar-o-niyaaz karta hai. Aisa shakhs to mushrik hai, jise shafaa-at karne waale ki shafaa-at koi faaeda nahi pohoncha sakti.

Khulaasa ye hai ke jo manfi shafaa-at hai wo, wo hai jo Allah Ta'ala ke izn ke bahgair talab ki jaae. Yaa phir kisi mushrik ke liye talab ki jaae aur jo saabit shuda shafaa-at hai wo, wo hai jo Allah Ta'ala ke izn ke baad ho aur ho bhi ahle tauheed ke gunahgaaro'n ke liye.

⁹⁰ Surah Baqara 2: 254

⁹² Bukhari: H4476; Muslim: 196

⁹¹ Surah Baqara 2: 255

Teesra Qaaeda (Mushrikeen-e-Arab Sirf Butho'n Ki Ibaadat Nahi Kiya Karte The)

(Teesra Qaaeda ye hai ke) Nabi-e-Akram ﷺ aise logo'n mein mab-oos hue jo apni ibaadat mein mukhtalif the, yaane unme se koi farishto'n ki ibaadat karta tha, to koi Ambiya-o-Saleheen ki, isi tarah koi ashjaar (darakhto'n)-o-ahjaar (pattharo'n) ki ibaadat karta tha to koi shams (suraj)-o-qamar (chand) ki, (lekin) Rasool Allah ﷺ ne in sabse bila-tafreeq qitaal farmaya.

Iski sharah mein Shaikh Saleh al Fauzan (حَفِظَهُ اللهُ) farmate hain ke teesra qaaeda ye hai ke bila-shubha Nabi-e-Kareem ﷺ ko jin mushrikeen ki taraf nabi banakar bheja gaya aur rasool banakar bheja gaya, unme se baaz farishto'n ki ibaadat karte the, to baaz shams-o-qamar yaane sooraj aur chand ki ibaadat karte the aur baaz unme se asnaam, yaane butho'n ki aur baaz ahjaar yaane pattharo'n ki aur baaz ashjaar yaane darakhto'n ki ibaadat karte the aur baaz unme se auliya aur saleheen ki ibaadat kiya karte the aur ye shirk ki qabaahato'n mein se hain ke ye shirk karne waale jo hote hain, mushrikeen wo kabhi bhi ek (1) cheez par mujtama aur muttahid nahi hote. Bar-khilaaf muwahhideen ke, ke unka maabood bhi wahid hai Subhanahu wa Ta'ala, jo farmata hai:

Bohot Se Arbaab, Yaane Bohot Se Rabb Jo Mutafrriq
Hain, Mukhtalif Hain, Wo Ziyaada Behtar Hain, Ya Ek
(1) Akela Allah Waahid, Jo Qahhaar Zabardast Hai,
Ghaalib Nahi. Nahi Tum Ibaabat Karte Magar Baaz Aise
Naam Hain Jinhe'n Tum Ne Aur Tumahre Baap-Daada
Ne Ghad Liya Hai.⁹³

اَللّٰهُ اَكْبَرُ مَا تَعْبُدُوْنَ مِنْ دُوْنِهِ اِلَّا
اَسْمَاءٌ سَمَّيْتُمُوْهَا اَنْتُمْ وَاٰبَاؤُكُمْ

Chunache shirk ki khaamiyo'n mein se aur uske baatil hone mein se ye hain ke uske jo ahl hain, yaane mushrikeen wo apni ibaadat mein mutafarriq hote hain. Koi aisa zaabta nahi hota, jo unko jama karne waala ho. Kyoune wo kisi asal usool par nahi chal rahe hote, balke wo apni ahwa-parasti aur khwaahisho'n par aur gumraah-kun daawato'n par chal rahe hote hain. Isi liye kasrat ke saath unme tafreeq paaya jaata hai. Allah Subhanahu wa Ta'ala farmate hain:

Allah Misaal Bayaan Karta Hai Ek (1) Aise Shakhs Ki, Jo
Ghulam Hai, Yaane Us Mein Shurakaa Hain, Aise Aaq
Hain Jo "مُتَشَاكِسُونَ" Hain. Yaane Jo Baaham Jhagdaalu
Hain, Aur Doosri Misaal Aisa Ghulaam Jo Poora Saalim
Ek (1) Shakhs Ka Ghulaam Hai, Kya Ye Dono Misaal
Mein Baraabar Ho Sakte Hain? Alhamdulillah Tamaam
Taareefe'n Allah Ta'ala Ke Liye Hain, Balke Aksar Log
Ilm Nahi Rakhte, Nahi Jaante.⁹⁴

ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ
هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلّٰهِ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ

Jo shakhs akele Allah Subhanahu wa Ta'ala ki ibaadat karta hai, wo us mamlook (ghulam) ki tarah hai ke jo mahez ek (1) shakhs ka ghulam hai to uske saath wo araam aur sukon, chain mein hai aur raahat mein hai. Uske maqaasid bhi wo jaanta hai aur uske mutaalbe bhi wo jaanta hai. To uske saath wo mukammal taur par asani mein hai aur raahat mein hai. Lekin jo mushrik hai, uski misaal aisi hai, jiske kai-ek maalik ho'n aur unme se wo jaanta nahi ke kaun unme se raazi hoga aur kis cheez se. Har ek ki apni khwaahish hai, har ek ka apna mutaalba hai, har ek ki apni raghbat hai. Har koi ye chahta hai ke wo uske paas aae. Lehaza Allah Subhanahu wa Ta'ala farmate hain:

⁹³ Surah Yusuf 12: 39-40

⁹⁴ Surah Zumar 39: 29

Allah Misaal Bayan Karta Hai Aise Shakhs Ki, Ke Jis
Mein Bohot Se Shuraka Hain. Yaane Ek (1) Shakhs
Nahi, Kai Shakhs Uske Maalik Hain Aur Wo "مُتَشَكِّسُونَ"
Hain.⁹⁵

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ

Baa-ham jhagdaalu bhi hain aur wo ye bhi nahi jaanta ke kaun unme se raazi hoga aur doosri taraf aisa shakhs hai, jo "وَرَجُلًا سَلَمًا لِّرَجُلٍ" ek (1) hi shakhs ka poora saalim ghulam hai. Uska maalik ek (1) shakhs hai, wo uske saath bilkul raahat aur asaani mein hai. Ye misaal Allah Subhanahu wa Ta'ala ne mushrik aur muwwahid ki bayan farmai hai.

Chunache mushrik jo hain, wo apni ibaadat mein mutafriq hote hain aur Nabi-e-Kareem ﷺ ne un tamaam se qitaal kiya aur unme koi tafreeq nahi ki, jo "وثنين" the, yaane buth-parast unse bhi qitaal kiya. To yahood-o-nasaara, majoos aur tamaam mushrikeen se bhi qitaal kiya. Un logo'n se bhi qitaal kiya jihad kiya jo farishto'n ki ibaadat karte the. Unse bhi kiya jo auliya aur saleheen ki karte the aur unke darmiyan koi farq rawa nahi rakha. Is baat mein un logo'n ka rad hai, jo ye kehte hain ke jo shakhs buth ki ibaadat karta hai, wo us shakhs ke jaisa nahi, jo kisi nek saaleh shakhs ki yaa kisi farishte ki ibaadat karta hai. Kyounke wo log to patthar aur darakhto'n ki ibaadat karte the, jo-ke jamadaat hain. Lekin jo shakhs kisi nek saaleh shakhs ki yaa Allah ke auliya mein se kisi waali ki ibaadat karta hai, wo aisa nahi hai. Jaise buth-parast hain. Yaa butho'n ki ibaadat karne waale hain. Aur apni is baat se wo ye chaahte hain aur ye iraada rakhte hain ke jo shakhs qabro'n ki ibaadat aur mazaaro'n ki ibaadat karta hai, uska hukum mukhtalif hai, us shakhs se jo butho'n ki ibaadat karte hain aur wo jo us qabr ki yaa mazaar ki ibaadat karte hain, wo kufr mein muhtala nahi hain aur unka ye amal shirk nahi kehlaaega aur unse qitaal karna jaaez nahi hai.

To ham unhe'n ye jawab de'nge ke Rasool Allah ﷺ ne unme koi farq nahi rakha aur un tamaam ko mushrikeen hi shumar kiya aur unke khoon ko aur unke maal ko halal qaraar diya aur unke darmiyan koi farq nahi rakha. Jo shakhs Syedna Maseeh yaane Esa ﷺ ki ibaadat karta tha, aur Syedna Maseeh ﷺ Allah Ta'ala ke rasool hain, iske bawajood Aap ﷺ ne unse qitaal kiya aur jo yahood hain, wo Syedna Uzair (z) ki ibaadat karte the aur wo Allah Ta'ala ke Ambiya ﷺ mein se yaa nek saaleh logo'n mein se the aur Rasool Allah ﷺ ne unse bhi qitaal kiya aur unke darmiyan koi farq nahi rakha. Chunache shirk ke taalluq se isme koi tafreeq nahi ke koi shakhs kisi nek saaleh shakhs ki ibaadat karta hai yaa koi shakhs kisi but ki yaa shajar-o-hajar ki ibaadat karta hai, kyounke shirk naam hai ghairullah ki ibaadat ka. Koi bhi ho, kahee'n bhi ho. Lehaza farman-e-baari ta'ala hai:

Aur Allah Ki Ibaadat Karo Aur Uske Saath Kisi Ko Bhi
Shareek Na Karo.⁹⁶

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Yahaa'n jo kalma istamal hua hai "شَيْئًا" wo nahi ke siyaaq mein istemal hua hai, jo har cheez ko aam hai. Yaane jise bhi Allah Ta'ala ke saath shareek kiya jaae, ye bilkul aam hai, chaahe wo farishte ho'n, rasool ho'n, saleheen ho'n, auliya ho'n, yaa patthar aur darakht ho'n.

⁹⁵ Surah Zumar 39: 29

⁹⁶ Surah Nisa 4: 36

Iski daleel Allah Ta'ala ka ye farman hai:

Aur Unse Qitaal Karte Raho Yahaa'n Tak Ke Fitna Baaqi
Na Rahe Aur Deen Saare Ka Saara Allah Ta'ala Ke Liye
Ho Jaae.⁹⁷

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

Iski sharah mein Shaikh Saleh al Fauzan (حَفِظَهُ اللهُ) farmate hain: Yaane daleel is baat ki ke mushrikeen se unke mukhtalif maaboodaat ka lehaaz kiye baghair qitaal kiya jaae. Allah Ta'ala ka farman hai:

Aur Unse Qitaal Kare'n.⁹⁸

وَقَاتِلُوهُمْ

Ye bilkul aam hai har mushrikeen ke liye. Isse koi bhi mustashna nahi hai. Phir farmaya:

Yahaa'n Tak Ke Koi Fitna Baaqi Na Rahe.⁹⁹

حَتَّى لَا تَكُونَ فِتْنَةٌ

Aur fitne se muraad yahaa'n shirk hai, yaane shirk baaqi naa rahe aur ye bhi aam hai. Yaane kisi qism ka bhi shrik baaqi naa rahe, chaahe wo auliya aur saleheen ke taalluq se shrik ho yaa pattharo'n aur darakhto'n aur chand aur sooraj ke taalluq se shrik ho.

Aur Deen Saare Ka Saara Allah Ta'ala Ke Liye Ho
Jaae.¹⁰⁰

وَيَكُونَ الدِّينُ كُلُّهُ

Yaane ibaadat पूरी ki पूरी Allah Subhanahu wa Ta'ala ke khaalis ho jaae, jisme kisi qism ka bhi shirk naa ho. Kisi ko bhi shareek naa kiya jaae. Koi bhi ho kahee'n bhi ho, usme koi tafreeq nahi ke auliya aur saleheen ko shareek kiya jaae. Yaa pattharo'n, darakhto'n ko, yaa phir shayateen waghaira ko shareek kiya jaae.

⁹⁷ Surah Anfaal 8: 39

⁹⁸ Surah Anfaal 8: 39

⁹⁹ Surah Anfaal 8: 39

¹⁰⁰ Surah Anfaal 8: 39

Chand-o-Sooraj Ki Ibaadat Ki Daleel:

Allah Ta'ala ka ye farman ke:

Aur Allah Ta'ala Ki Nishaniyo'n Mein Se Hain Raat Aur
Din Aur Sooraj Aur Chaand, Pas Tum Na Sooraj Ko
Sajda Karna Aur Na Hi Chaand Ko. Balke Allah Ta'ala Hi
Ko Sajda Karna Jis Ne Unhe'n Paida Farmaya Hai, Agar
Tum Waaqai Uski Ibaadat Karne Waale Ho.¹⁰¹

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Iski sharah mein Shaikh Saaleh al Fauzan (حَفِظَهُ اللهُ) farmate hain: Ye is baat ki daleel hai ke baaz aise log bhi the, jo sooraj ko aur chand ko sajda karte the. Isi liye Rasool-e-Kareem ﷺ ne tuloo-e-afat ke waqt aur ghuroob-e-afat ke waqt namaz padhne se mana farmaya, sad-e-zaraae¹⁰² ke liye, taake us darwaze ko band kar diya jaae. Jo zariya ban sakta hai shirk tak le jaane ka. Kyounke baaz aise log bhi hain, ke jo sooraj ko sajda karte hain uske tulu hone ke waqt aur uske ghuroob hone ke waqt. Isi liye hame'n mana kar diya gaya, ke ham in do (2) auqaat mein namaz adaa naa kare'n. Agarche hamari namaz Allah Ta'ala ke liye hoti hai, magar choonke us waqt mein un mushrikeen ke is fe'l ke saath mushabahat hai. Isi liye isse mana kar diya gaya sad-e-zaraae ke liye. Taake uske baab ko uske darwaze ko band kar diya jaae, jo uski taraf le jaane waala hai, jo shrik ki taraf le jaata hai. Rasool Allah ﷺ shirk se rokne ke liye bhi aae the aur aise zaraae ko band karne (sad zaraae) ke liye bhi aae the, ke jo is shirk ki taraf le jaane waale hain.

Farishto'n Ki Ibaadat Ki Daleel:

Allah Ta'ala ka ye farman:

Aur Wo (nabi) Tumhe'n Hargiz Bhi Is Baat Ka Hukum
Nahi Dega Ke Tum (Allah Ta'ala ko chod kar) Farishto'n
Aur Nabiyyo'n Ko Apna Rabb Banaa Lo.¹⁰³

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا

Iski sharah mein Shaikh Saaleh al Fauzan (حَفِظَهُ اللهُ) farmate hain: Ye is baat ki daleel hai ke baaz aise log bhi the, jo farishto'n aur nabiyyo'n ki ibaadat karte the, lekin aaj ke daur mein jo qabr-parast log hain wo ye kehte hain ke: Jo log shakhs farishto'n, nabiyyo'n yaa saleheen ki ibaadat karta hai, wo kaafir nahi hai. Halaanke is ayat ke baqiya hisse mein farmaya

Kay Wo Tumhe'n Kufr Ka Hukum Dega, Baad Mein
Iske, Ke Tum Muslim Ho?.¹⁰⁴

أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

¹⁰¹ Surah Fussilat (Haa Meem Sajda) 41: 37

¹⁰² T: (سِدِّ ذَرَائِعِ) Aisi jaaez baato'n se rokna jin ke zariye kisi naajaaez kaam ke irtekaab ka khatra ho [Rekhta]

¹⁰³ Surah Al Imran 3: 80

¹⁰⁴ Surah Al Imran 3: 80

Ambiya Ikram ﷺ Ki Ibaadat Ki Daleel:

Allah Ta'ala ka ye farman:

Aur Yaad Karo Jab Allah Ta'ala Isa ﷺ Se Farmaae'nge
Ke Aye Isa Ibne Maryam ﷺ! Kya Aap Ne Logo'n Se
Famraya Tha Ke Mujhe Aur Meri Waalida Ko Allah
Ta'ala Ke Siwa Maabood Bana Lena. Aap Farmae'nge
Ke Allah Ta'ala Aap Paak Hain, Mere Liye Kaise Laayaq
Ho Sakta Hai Ke Main (aap ke mutaalliq) Aisi Baat
Farmaau'n Jis Ka Mujhe Koi Haq Haasil Nahi. Agar
Maine Aisa Farmaya Hota To Aap Yaqeenan Usey
Jaante Ho'nge, (kyou'nke) Aap Jaante Hain Jo Kuch
Mere Nafs Mein Poshida Hai Aur Main Nahi Jaanta Jo
Aap Ke Nafs Mein Hai, Beshak Aap Hi Tamaam
Ghaibo'n Ke Bohot Jaanne Waale Hain.¹⁰⁵

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي
إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا
فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

Iski sharah mein Shaikh Saleh al Fauzan (حَفِظَهُ اللَّهُ) famrate hain: Isme is baat ki daleel hai ke Ambiya Ikram ﷺ ki ibaadat shirk hai, jaisa ke butho'n ki ibaadat shirk hai aur isme rad hai un logo'n ka jo isme farq karte hain ke jo qabro'n ki ibaadat karte hain, unme aur butho'n ki ibaadat karne waalo'n mein. Aur isme un logo'n ka bhi rad hai, jo ye kehte hain ke shirk to mahez butho'n ki ibaadat ka naam hai aur unke nazdeek ye do (2) log baraabar nahi hain. Ek wo jo buth ki ibaadat karta hai aur ek wo jo kisi nek waali ki ibaadat karta hai, nek saaleh shakhs ki ibaadat karta hai. Lehaza wo iska inkar karte hain ke in dono ko kaise aap baraabar qaraar de dete hain. Wo ye guman karte hain ke shirk faqat mehsoor hai, butho'n ki ibaadat mein halaanke ye waazeh taur par ek mughalta hai, do (2) zaawiyon se:

1. Pehla zawiya ye hai ke Allah Subhanahu wa Ta'ala ne Quran-e-Kareem mein tamaam logo'n par rad kiya aur un tamaam mushrikeen se qitaal ka hukum diya, khwah unka shirk kisi bhi qism ka ho.

Aur doosra zaawiyah ye hai ke Nabi-e-Kareem ﷺ ne bhi koi farq rawaa nahi rakha, is shakhs mein jo but ki ibaadat karta ho ya ajo kisi farishte yaa kisi nek saaleh waali ki ibaadat karta ho.

¹⁰⁵ Surah Maaeda 5: 116

Saleheen Ki Ibaadat Ki Daleel:

Allah Ta'ala ka ye farman:

Jinhe'n Ye (mushrikeen) Pukaarte Hain (yaane Auliya-Allah waghaira) Wo To Khud Uske Paas Wasile (qurb ke zariye) Ke Khwaahastgaar Hain Ke Kaun Un Mein Se (Allah Ta'ala ke) Ziyaada Qareeb Hota Hai, Aur Uski Rahmat Ki Ummeed Rakhte Hain Aur Uske Azaab Se Darte Rehte Hain.¹⁰⁶

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

Iski sharah mein Shaikh Saleh al Fauzan (حَفِظَهُ اللهُ) farmate hain: Saleheen ki daleel ye hai ke matlab saleheen ki bhi ibaadat ki jaati thi, yaane insaano mein se baaz aise bhi the jo nek saleheen logo'n ki ibaadat kiya karte the. Iski daleel ye hai:

Yaane Ye Log Jinhe'n Pukaarte Hain Jin Nek Logo'n Ko Pukaarte Hain Wo Nek Log To Khud Apne Rabb Ke Huzoor Wasila Talaash Karte Hain, Yaane Allah Ka Qurb Haasil Karne Ka Zariya Ke "أَيُّهُمْ أَقْرَبُ" Un Mein Se Kaun Allah Ta'ala Ke Ziyaada Nazdeek Aur Qareeb Hota Hai.¹⁰⁷

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ

Is ayat ke taalluq se ye bhi kaha jaata hai ke ye ayat unke haq mein naqil hui jo Syedna Maseeh, unki waalida Mariyam aur Uzair ؑ ki ibaadat kiya karte the. Pas Allah Subhanahu wa Ta'ala ne ye khabardi ke Syedna Esa, unki waalida Mariyam aur Uzair ؑ ye tamaam ke tamaam Allah Ta'ala ke bande the. Wo to khud Allah Ta'ala ka taqarrub haasil karne ki justaju mein rehte, uski rahmat ki ummeed rakhte aur uske azaab se darte. To ye Allah ke bande the, mohtaj the aur uske dar ke faqeer the. Use pukaarte the aur Allah Ta'ala ki farma-bardari aur itaa-at guzaari ke zariye uske qurb ka waseela talash karte the. "يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ" Apen Rabb ki qurbat ka aur qareeb hone ka waseela talash karte. Yaane "القرب منه سبحانه" Allah Ta'ala ka qurb haasil karne ke liye. Uski itaa-at bajaa laakar aur uski ibaadat adaa karke wo Allah Ta'ala ka qurb talash karte the. Jo is baat ki daleel hai ke ye ibaadat ke laayaq nahi the. Kyounke wo bashar the aur mohtaj aur fuqara the, wo Allah Ta'ala ko pukarte the, uski rahmat ki ummeed rakhte the aur uske azaab se darte the. Jiska haal is qism ka ho to wo laaeq nahi ke uski ibaadat ki jaae.

Aur is ayat ki tafseer ke taalluq se doosra qaul ye hai ke ye aise mushrikeen ke taalluq se naazil hui ke jo jinnaat ke kisi giroh ki ibaadat karte the, pas wo jinnaat ka giroh to imaan lekar aagaya, lekin unke jo ibaadat guzaar the unhe'n unke imaan laane ki khabar naa hui. Lehaza wo jinnaat Allah Ta'ala ki itaa-at ke zariye aur uske aage gid-gidaa kar uska taqarrub haasil karte the, uski rahmat ki ummeed rakhte the aur uske azaab se darte the aur wo Allah Ta'ala ke mohtaj bande the aur fuqara the, jo kisi taur par bhi ibaadat ke laayaq nahi the.

Behrehaal is ayat se muraad koi bhi ho, ye isi baat par dalaalat karta hai ke saleheen ki ibaadat jaaez nahi hai. Baraabar hai ke wo saleheen Ambiya ؑ mein se ho'n yaa siddiqueen mein se ho'n. Auliya mein se ho'n, yaa nek saleheen mein se ho'n, unki ibaadat kisi taur par jaaez nahi. Kyounke ye sab ke sab Allah Ta'ala ke bande hain, uske aage faqeer hain. To phir kis tareeqe se Allah Ta'ala ke saath unki ibaadat ki jaa sakti hai? Aur waseela ke maane ye hain ke "الطاعة والقرب" Itaa-at guzaari aur qurb haasil karna. Aur loghat mein aisi cheez jiske zariye se aap apne maqsood tak pohonch sake'n. Jo cheez Allah Ta'ala ki raza ki taraf aur uski Jannat ki taraf pohonchne ka zariya ho.

¹⁰⁶ Surah Bani Israel 17 :57

¹⁰⁷ Surah Bani Israel 17: 57

To Wo Allah Ta’ala taraf zariya hai aur wasila hai aur ye hi sharai aur mashroo waseela hai. Allah Ta’ala ke is farman main:

Aur Uska Qurb Talash Karo^{108, 109}

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

Yaane imaan waalo’n ko hukum hai ke Allah Ta’ala ke huzoor waseela talaash karo. Jabke jo tehreef karne waale aur khurafaat pasand log hain. Wo ye kehte hain ke waseele ka matlab ye hai ke apne aur Allah Ta’ala ke darmiyan auliya aur saleheen aur faut-shudgaan ko waasta aur waseela banaao. Inhe’n waasta aur waseela banao apne aur Allah Ta’ala ke darmiyan taake ye Allah Ta’ala se tumhe’n qareeb kar de’n. Jis tareeqe se Quran-e-Kareem mein hai ke:

Ham Inki Ibaadat Nahi Karte, Magar Mahez Is Liye Ke
Ye Allah Ta’ala Ki Nazdeeki Ka Darja Hame’n Dilaa
De’n, Allah Ta’ala Ka Qurb Hame’n Haasil Ho Inke
Zariye Se.¹¹⁰

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

Chunache in khurafaat-pasand logo’n ke nazdeek waseele ka maane ye hai ke apne aur Allah Ta’ala ke darmiyan Allah ke bando’n ko waseela is taur par banaaya jaae ke wo Allah Ta’ala se jaakar aapka taaruf karwaae’n aur aapki haajate’n Allah tak pohonchae’n aur use iski khabar de’n. Goya ke nauzu-billah, Allah Subhanahu wa Ta’ala iska ilm nahi rakhte yaa phir Allah Subhanahu wa Ta’ala nauzu-billah bakheel hai ke wo kisi ko kuch ataa nahi karte jab tak in waaste aur waseelo’n ke zariye uske aage ilhaah-o-zaari¹¹¹ ki jaae aur us par zor naa diya jaae. ”تعالى الله عما يقولون“ Allah Subhanahu wa Ta’ala bohot paak aur buland hai, un cheezo’n se jo ye kehte hain. To is zariye se wo logo’n par is baat ko mushtaba kar dete hain aur waseele ke ghalat maane bayan karte hain, chunache Allah Subhanahu wa Ta’ala farmate hain:

Yaane Ye Jinko Pukaarte Hain, Jin Auliya Aur Saaleheen
Ko Ye Log Pukaarte Hain, Wo To Khud Allah Ta’ala Ki
Nazdeeki Ka Waseela Talaash Karkte Hain.¹¹²

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ

Ye ayat is baat par daleel hai, yaane ye jo khurafaat pasand log hain wo logo’n par unka muaamala is taur par mushtaba kar lete hain ke ye ayat wo logo’n ko padhkar sunate hain ke

¹⁰⁸ T: Waseela ka maane aisi cheez ke hain, jo kisi maqsood ke husool yaa iske qurb ka zariya ho. “Allah Ta’ala ki taraf waseela talash karo” ka matlab hoga aise amaal ikhteyaar karo, jis se tumhe’n Allah ki raza aur uska qurb haasil ho jaae. Imam Shaukani رحمه farmate hain:

إِنَّ الْوَسِيلَةَ – الَّتِي هِيَ الْقُرْبَةُ – تَصْجُقُ عَلَى التَّقْوَىٰ وَعَلَىٰ غَيْرِهَا مِنْ خِصَالِ الْخَيْرِ، الَّتِي يَتَقَرَّبُ الْعِبَادُ بِهَا إِلَىٰ رَبِّهِمْ.

Waseela jo qurbat ke maane mein hai, taqwa aur deegar khisaal-e-khair par saadiq aata hai. Jinke zariye se bande apne Rabb ka qurb haasil karte hain. Isi tarah manhiyat-o-moharramaat ke ijtenaab se bhi Allah ka qurb haasil hota hai. Is liye manhiyaat-o-moharramaat ka tark bhi qurb-e-ilaahi ka waseela hai. Lekin jaahilo’n ne is haqeeqi waseele ko chodkar

qabro’n mein madfoon logo’n ko apna waseela samajh liya hai. Jiski shariyat mein koi buniyad nahi hai.

Albatta hadees mein us maqam-e-Mahmood ko bhi waseela kaha gaya hai, jo jannat mein Nabi ﷺ ko ataa farmaya jaaega. Isi liye Aap ﷺ ne farmaya: Jo azan ke baad mere liye ye dua-e-waseela karega, wo meri shafaa-at ka mustahiq hoga. (Bukhari: Kitab-ul-Azan; Muslim: Kitab us Salah)

Oopar maujood tafseel Tafseer Ahsan ul Bayaan se li gai hai. [RSB]

¹⁰⁹ Surah Maaeda 5: 35

¹¹⁰ Surah Zumar 39: 3

¹¹¹ T: (إِلْحَاحٌ وَ زَارَىٰ) Rona aur gid-gidaana [Rekhta]

¹¹² Surah Isra 17: 57

Yaane Ye Jinko Pukaarte Hain, Jin Auliya Aur Saaleheen
Ko Ye Log Pukaarte Hain, Wo To Khud Allah Ta'ala Ki
Nazdeeki Ka Waseela Talaash Karkte Hain.¹¹³

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ

Aur kehte hain ke is ayat mein Allah Ta'ala ne waaste aur waseele qaaem karne aur unko apnaane, makhlooq mein se Allah Ta'ala ke huzoor waaste aur waseele apnaane ko mashroo aur jaez kaam qaraar diya hai. Kyouнке Allah Ta'ala ne unke ahel ki yahaa'n par taareef ki hai aur doosri ayat wo is tareeqe se padhte hain aur logo'n par inka muaamala mushtaba kar lete hain ke:

Aye Imaan Waalo! Allah Ta'ala Se Daro Aur Uske
Huzoor Waseela Talaash Karo Aur Uski Raah Mein
Jihaad Karo.¹¹⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ

To wo ye kehte hain ke yahaa'n par bila-shubha Allah Ta'ala ne hame'n waseela ikhteyaar karne ka hukum diya hai aur waseele ke maane hain waasta. Is tareeqe se wo kalimaat ko unki jagah se pher dete hain aur tehreef karte hain. Halaanke jo mashroo aur jaez waseela hai, quran aur sunnat amein se wo ye hai ke itaa-at aur farmabardari ke zariye Allah Ta'ala ka taqarrub haasil karna aur Allah Ta'ala ke pyaare naam aur aalaa sifaat ke zariye asma-ul-husna aur sifaat-e-aaliya ke zariye tawassul ikhteyaar karna. Iske zariye se usse dua karna, ye jaez aur mashroo waseela hai lekin makhluqaat ka waseela Allah Ta'ala ke huzoor pesh karna, ye mamnu hai aur ye shirkiya waseela hai. Aur pehle ke mushrikeen isi taur par shirk kiya karte the aur is qism ka waasta aur waseela ikhteyaar kiya karte the.

Chunache farman-e-Baari Ta'ala hai:

Aur Ye Ibaadat Karte Hain Allah Ta'ala Ke Siwa Aiso'n
Ki, Jo Na Inhe'n Koi Nuqsaaan Pohoncha Sake'n Aur Na
Nafa, Magar Kehte Ye Hain Ke Ye Allah Ta'ala Ke Paas
Hamare Shufa-aa (شُفَعَا), Yaane Sifaarishi Hain.¹¹⁵

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ
شُفَعَاؤُنَا عِنْدَ اللَّهِ

Aur doosri ayat jo-ke Surah Zumar ki hai, usme farmaya:

Aur Jin Logo'n Ne Allah Ta'ala Siwa Aur Auliya Bana
Rakhe Hain, Kehte Ye Hain Ke Ham Inki Ibaadat Nahi
Karte, Magar Mahez Is Liye Ke Ye Hame'n Allah Ta'ala
Ki Nazdeeki Ka Darja Dila De'n.¹¹⁶

وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

To ye tha awwaleen aur aakhireen logo'n ka shirk, bilkul dono baraabar hain. Jo pehle logo'n ne kiya aur jo abh ho raha hai, ye bilkul ek hi jaisi baat hai. Agarche unho'n ne iska naam badal kar waseela rakh liya, lekin ye be-aenihi shirk hi hai aur ye hargiz bhi wo waseela nahi hai, jise Allah Subhanahu wa Ta'ala ne jaez aur mashroo qaraar diya hai. Kyouнке Allah Subhanahu wa Ta'ala ne shirk ko kabhi bhi waseela nahi banaaya, balke shirk to aisi cheez hai jo Allah Ta'ala se door karne waali hai, naake iska qurb dilaane waali hai. Chunache farman-e-Baari Ta'ala hai:

Bila-shubha Jis Ne Bhi Shirk Kiya, Allah Ta'ala Ne Us
Par Jannat Ko Haraam Qaraar De Diya Hai Aur Uska
Thikaana Jahannum Hai Aur Zaalimo'n Ka Koi
Madadgaar Nahi.¹¹⁷

إِنَّهُ مِن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا
لِلظَّالِمِينَ مِن أَنْصَارٍ

¹¹³ Surah Isra 17: 57

¹¹⁴ Surah Maaeda 5: 25

¹¹⁵ Surah Yunus 10: 18

¹¹⁶ Surah Zumar 39: 3

¹¹⁷ Surah Maaeda 5: 72

To kis tareeqe se shirk ko Allah Ta'ala ki nazdeeki ka zariya unho'n ne banaa liya. Allah Subhanahu wa Ta'ala usse bohot paak aur buland hai, jo ye kehte hain. Is ayat se shahid hai ke isme daleel hai ke baaz aise mushrikeen bhi the, jo nek saleheen ki ibaadat kiya karte the. Kyounke Allah Subhanahu wa Ta'ala ne use bayan farmaya hai aur ye bayan farmaya hai ke ye aiso'n ki ibaadat karte hain, jo khud Alalh ke bande hain aur Allah Ta'ala ke dar ke faqeer hain.

Wo Apne Rabb Ke Huzoor Waseela Talaash Karte
Hain.¹¹⁸

يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ

Yaane "يَتَقَرَّبُونَ إِلَيْهِ بِالطَّاعَةِ" *Itaa-at-o-farmabardari ke zariye ibaadat ke zariye Allah Ta'ala ka taqarrub haasil karte hain*, ke: "أَيُّهُمْ أَقْرَبُ" *Unme se kaun ziyada Allah Ta'ala ke qareeb hota hai*. Yaane ek doosre se musaabaqat karte hain aur muqabla karte hain, us cheez mein apni ibaadat ke zariye, Allah Ta'ala ke huzoor apne faqar ko zaahir karke aur apni haajat-o-inkesaari ko zaahir karke:

Aur Uski Rahmat Ki Ummeed Rakhte Hain Aur Uske
Azaab Se Khaufzada Rehte Hain.¹¹⁹

وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

Jiska ye haal ho makhlooq mein se to kis tareeqe se laaeq hai ke use pukaara jaae Allah Ta'ala ke siwa aur uski ibaadat ki jaae Allah Ta'ala ke siwa.

¹¹⁸ Surah Isra 17: 57

¹¹⁹ Surah Isra 17: 57

Ashjaar Aur Pattharo'n Ki Ibaadat Ki Daleel:

Allah Ta'ala ka farman:

Kya Tum Ne Kabhi Laat Aur Uzza (ki haqeeqat) Ke
Baare Mein Ghaur Bhi Kiya Hai, Aur Teesri Manaati Ke
Baare Mein Bhi.¹²⁰

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

Iski sharah mein Shaikh Saaleh al Fauzan (حَفِظَهُ اللهُ) farmate hain: Is ayat mein daleel hai ke baaz aise bhi log the, jo ke pattharo'n aur darakhto'n ki ibaadat karte the, mushrikeen mein se baaz aise bhi the, chunache Allah Ta'ala ne Surah Najam ki ayat 19 mein farmaya: "أَفَرَأَيْتُمُ" *Kya tumne nahi dekha, ye istefhaam hai.* Magar istefhaam-e-inkari hai yaane sawaaliya andaz hai, jiske zariye se un par rad kiya gaya hai. Yaane "أخبروني" mujhe khabar to do zara. Ye istefhaam yaane sawaliya andaaz hai, magar isme inkar hai aur taubeekh hai yaane ek qism ki daant hai un par.

Farmaya "أَفَرَأَيْتُمُ اللَّاتَ" *Kya tumne laat ko nahi dikha yaa is par ghaur nahi kiya, mujhe bataao to sahi.*

Ye taa "تاء" ki takhfeef ke saath agar padha jaaega (اللَّت) jo hai, ye ek sanam, ek buth ka naam hai, jo-ke Taif mein tha. Aur ye kya tha? Ye ek chattaan thi, jis par mukhtalif nuqoosh-o-nigaar bane hue the aur us par ek ghar banaa hua tha. Ek imarat us par thi, jiske oopar parde daale hue the aur ye bilkul Kaaba ke muqable mein goya ke banaaya gaya tha. Uske ird-gird darbar tha, sahen tha aur waha'n par mujaawar baitha karte the aur Allah Ta'ala ke siwa uski ibaadat kiya karte the. Aur ye but *saqeeef* qabile ka aur jo unke haleef qabile the, unka tha. Pas uske zariye se wo doosro'n par faqar kiya karte the.

Aur uski ek doosri qirat bhi hai, yaane tashdeed ke saath "تاء" ki tashdeed ke saath. Ye ism-e-faail hai "لَتَّ يَدْتُ" hai. Jo-ke ek nek saaleh shakhs tha jo logo'n ko "يَلْتُ السَّوِيْقَ" yaane wo sattu gholkar hajjaj (jo baitullah ka hajj karne ke liye aate the) unhe'n pilaaya karta tha, unki khidmat karta. Jab wo mar gaya to logo'n ne uski qabr ye imarat qaaem kardi aur us par parde daal diye. Aakhir kaar haal ye hua ke Allah Subhanahu wa Ta'ala ko chodkar yski ibaadat ki jaane lagi aur ye hai "لات" ki haqeeqat.

Phir aage farmaya: "وَالْعُزَّىٰ" Uzza kya hai? Ye kekar yaa babool ke darakht ka ek majma tha. Ek waadi thi, ek nakhlistan jo makka aur taif ke darmiyan tha, jiske ird-gird imaat taameer ki gai thi aur waha'n par bhi usi tareeqe se parde daale gae. Saath hi waha'n mujaawar baithte the. Aur waha'n par shayateen bhi maujood hua karte the, jo logo'n se kalam karte the aur jaahil logo'n se samjha karte the ke jo unse kalam kar raha hai, wo yehi darakht hai yaa phir imaat yaa ghar jo unho'n ne banaaya hai, ye unse kalam karta hai aur waha'n se awaaz aati hai. Halaanke haqeeqat ye thi ke shayateen unse kalam kiya karte the, taake unhe'n Allah Ta'ala ki raah se gumraah kar de'n aur ye buth quraish, ahle makka aur jo unke ird-gird log hain unka tha.

Aur (مَنَاة) jo teesri hai, uske taalluq se kaha ke ye ek chattaan thi, ek jagah par jo-ke qudaid pahad ke qareeb thi. Jo Makka aur Madina ke darmiyan hai aur ye *Khuzaa'*, *Aus* aur *Khazraj* qabile ke liye thi aur usi ke paas ye log apne hajj ka ehram bandha karte the aur uski Allah Ta'ala ke siwa ibaadat kiya karte the. Chunache ye jo 3 asnaam hain, buth hain, jo arab ke bade asnaam mein shumar hote the. Farman-e-Baari Ta'ala hai:

Kya Tum Ne Nahi Dekha Laat, Uzza Aur Manaati Ko?¹²¹

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ

Kya unho'n ne tumhe'n koi faaeda pohonchaya? Kya unho'n ne tumse koi takleef door ki? Kya unho'n ne tumhari nusrat ki? Kya ye koi cheez takhleeq karte hain, yaa tumhe'n rizq dete hain, yaa zindagi aur maut ke ye maalik hain? Unke paas aakhri tum kya paate ho? Chunache ye inkar ke baab mein se hain aur unki aqal ko jagaane aur ubhaarne aur tambeeh karne mein se hain. Ke unki aqale'n apne rushd-o-hidayat ki taraf palat aae'n. Ye to mahez chattaane'n

¹²⁰ Surah Najam 53: 19-20

¹²¹ Surah Najam 53: 19-20

hain aur darakht hain, jinme kisi qism ka koi nafa aur nuqsan pohonchane ki salahiyat aur taaqat nahi hai. Ye to khud Allah Subhanahu wa Ta'ala ki makhlooq hain.

Aur jab Allah Subhanahu wa Ta'ala islam ko le aaya aur Rasool Allah ﷺ ne Makkah Shareef ko fatah faramaya to Aap ﷺ ne Syedna Mughaira bin Shu'ba aur Abu Sufiyan bin Harb ؓ ko *Laat* ki taraf Taif bheja, to unho'n ne Allah Ta'ala ke Rasool ﷺ ke hukum par use mandham kar diya.

Isi tareeqe se Syedna Khalid bin Waleed ؓ ko *Uzza* ki taraf bheja gaya, aapne use mandham kar diya aur jitne darakht the unko kaat daala aur waha'n par jo ek *Jinni* thi, jo logo'n se mukhaatib hua karti thi aur unhe'n is tareeqe se gumraah kiya karti thi, use bhi jad se mitaa daala. Wal Hamdulillah.

Iske baad Syedna Ali bin Abi Taalib ؓ ko *Manaath* ki taraf bheja. Aapne bhi use mandham kar diya aur mitaa daala. To jo apne aapko naa bacha sake'n, wo apne maanne waalo'n ko apne ibaadat guzaaro'n ko kaise bacha sakte hain. Zara ghaur to karo.

Kya Kabhi Tum Ne Unki Haqeeqat Par Ghaur Kiya Hai?

Jo Laat Hai, Uzza Hai, Ya Jo Teesri Manaath Hai.¹²²

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

Kya kabhi tumne inki haqeeqat par ghaur kiya hai? Jo *Laat* hai, *Uzza* hai, yaa jo teesri *Manaath* hai, ye kaha'n chale gae? Kya unho'n ne tumhe'n koi nafa pohonchaya? Kya Allah Ta'ala ka Lashkar aur mowahhedein aur tauheed parasto'n ka Lashkar jab inke khilaaf jung ke liye aaya to unho'n ne tumhe'n isse bachaaya? Isme is baat ki daleel hai ke baaz aise bhi log the, jo pattharo'n aur pedo'n, darakhto'n ki ibaadat kiya karte the. Balke ye jo 3 but the, jinka zikr kiya hai *Laat*, *Manaath*, *Uzza*. Ye arab ke sabse bade butho'n mein shumar kiye jaate the. Inke bade hone ke bawajood Allah Subhanahu wa Ta'ala ne inhe'n wajood se hi khatam kar diya to ye naa apna difa kar sake naa apne maanne waalo'n ka difa kar sake aur naa hi unhe'n koi faaeda pho'ncha sake.

Rasool Allah ﷺ ne unke khilaaf jung ki aur qitaal kiya to unke ye maaboodaat jhoote aur butho'n ne unka koi bachaao naa kiya to Shaikh ؓ ne isse istedlal kiya hai ke baaz aise bhi log the, jo darakhto'n aur pattharo'n ki pooja kiya karte the, unki ibaadat kiya karte the.

Subhan Allah! Insaaniyat ki aur bashar ki jo aqal hai, wo kahaa'n chali jaati hai ke wo pattharo'n aur darakhto'n jo ke jaamid cheeze'n hain, yaa jamadaat hain, unki ibaadat karta hai, ke jinme naa koi aqal hai, naa koi harkat aur haiyat hai. Kaha'n chali jaati hai insaano ki aqal? Allah Subhanahu wa Ta'ala bohot paak aur buland hai us cheez se jo ye kehte hain uske taalluq se aur shirk karte hain.

¹²² Surah Najam 53: 19-20

Aur Sahabi-e-Rasool Syedna Abu Waaqid al Laithi ؓ ki hadees, jisme farmate hain:

Ham Nabi-e-Mukarram ؐ ke saath hunain ki jaanib rawaana hue aur ham nae-nae musalman hue the. Mushrikeen ka ek beri ka darakht hua karta tha, jiske paas wo etekaaf kiya karte the aur husool-e-barkat ke liye us par apna aslah latkaaya karte the, jise zaat-e-anwaat kaha jaata tha. Pas hamara bhi is beri ke pedh ke saamne se guzar hua to hamne guzarish ki ke Aye Allah ke Rasool! Hamare liye bhi aisa hi zaat-e-anwaat bana de'n, jaisa un (mushrikeen) ka zaat-e-anwaat hai.

خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حُنَيْنٍ وَنَحْنُ حُدَاثَاءُ
عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ يَعْكُفُونَ عِنْدَهَا، وَيَنْوُطُونَ بِهَا
أَسْلِحَتَهُمْ يُقَالُ لَهَا: ذَاتُ أَنْوَاطٍ، قَالَ: فَمَرَرْنَا بِالسِّدْرَةِ، فَقُلْنَا:
يَا رَسُولَ اللَّهِ، اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ

Iski sharah mein Shaikh Saleh al Fauzan (حَفِظَهُ اللَّهُ) farmate hain ke: Syedna Abu Waaqid al Laithi ؓ se riwayat hai aur aap wo sahabi hain ke jo mash-hoor qaul ke mutaabiq fatah Makkah ke waqt sann 8 hijri mein imaan lekar aae. To aap farmate hain is hadees mein ke ek beri ka ped tha, use zaat-e-anwaat kaha jaata tha aur *Anwaat* jo hai wo *Noot* ki jama hai. Iska matlab hai taaleeq, yaane latkaana, matlab ye aisa darakht hai jis par latkaai jaati hain cheeze'n. To wo mushrikeen us par apna aslah bataur-e-tabarruk latkaaya karte, pas Sahaba Ikram ؓ ne jo nae-nae musalman hue the abhi tauheed ko mukammal tareeqe se jaana nahi tha, unho'n ne ye mutaalba kar diya:

Hamare liye bhi ye zaat-e-anwaat muqarrar karde'n,
jis tareeqe se inka zaat-e-anwaat hai.

اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ

Aur waaqai ye bohot bada wabaal hai taqleed ka aur mushrik qaumo'n se mushabahat ikhteyaar karne ka. Aur ye azeem museebato'n mein se hai. Lehaza is qaul par aur is mutaalbe par Nabi-e-Kareem ؐ ne taajjub ka izhar kiya aur farmaya:

Allah sabse bada hai, Allah sabse bada hai, Allah sabse bada hai.

الله اكبر، الله اكبر، الله اكبر

Aur ye Aap ؐ ki aadat-e-mubaaraka thi, ke jab koi cheez Aap ؐ ko ajeeb lagi yaa kisi cheez ko munkir jaante to Aap ؐ takbeer kehte yaa phir subhanallah kehte aur usko baar baar kuch martaba mukarrar dohraate. To Aap ؐ ne farmaya:

Ye sunan hain.

إِنَّهَا السُّنَنُ

Yaane turq hain, tareeqe hain, jin tareeqo'n par log chalte hain aur ek-dooosre ki isme pairawi karte hain. Chunache wo sabab jisne tumhe'n is baat par ubhaara ke tumne ye mutaalba kiya wo yehi hai ke pichle logo'n ke raaste ki itteba karna yaa mushrikeen se mushabahat ikhteyaar karna. Phir farmaya:

Us zaat ki qasam jiske hath mein meri jaan hai, tumne to wohi baat kahi jis tarah Bani Israel ne syedna Musa ؑ se kaha tha.

قُلْتُمْ، وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى

Ke:

Hamare Liye Bhi Aisa Maabood Muqarrar Kar De'n Jis
Tarah Inke Maabood Hain (to Musa ﷺ ne ye jawaab
diya ke) Tum Waaqai Jaahil Qaum Ho.¹²³

اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

Chunache Musa ﷺ jab Bani Israel ke saath samandar paar karke gae aur Allah Subhanahu wa Ta'ala ne unke dushman ko unki ankho'n ke saamne gharq kar diya, to unka guzar aise mushrikeen logo'n par se hua, jo apne butho'n ke aage mujaawar bankar aur etekaaf kiye baithe the. To un logo'n ne (Bani Israel ne) Syedna Musa ﷺ se ye mutaalba kar diya ke

Hame'n Bhi Aisa Maabood Muqarrar Kar Deejiye Jaise
In Logo'n Ke Maabudaat Hain.¹²⁴

اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

To Aap ﷺ ne farmaya ke:

Tum Waaqai Jaahil Qaum Ho.¹²⁵

إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

Inpar inkar kiya aur aage waali ayat 139 mein ye farmaya ke:

Ye Log Apne Baatil Mein Magan Hain Aur Jo Ye Amal
Karte The Wo Sab Barbaad Ho Gaya..¹²⁶

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا كَانُوا يَعْمَلُونَ

Shirk ki wajah se kyonke ye shirk tha. Aage ayat 140 mein farmaya:

Kaho Kya Main Allah Subhanahu wa Ta'ala Ke Siwa
Tumhare Liye Koi Aur Maabood Talaash Karu'n?
Halaa'nke Us Ne Tumhe'n Tamaam Jahaano Par
Fazeelat Di.¹²⁷

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ

To un par shadeed tareeqe se inkar kiya gaya aur un par nakeer¹²⁸ ki gai, jis tareeqe se hamare Nabi Muhammad ﷺ ne bhi un logo'n par inkar kiya jinho'n ne ye mutaalba kar liya tha, lekin na unho'n ne yaane Bani Israel ne aur na unho'n ne yaane Sahaba Ikram ﷺ ne shirk nahi kiya tha. Chunache jab Bani Israel ne apna jo ye maqaala¹²⁹ kaha to is waqt unho'n ne shirk nahi kiya. Kyonke unho'n ne us par amal dar-aamad¹³⁰ nahi kiya. Ye to mahez mutaalba tha aur unhe'n isse rok diya gaya. Manaa kar diya gaya, usi tareeqe se jo Sahaba Ikram ﷺ mein agar wo zaat-e-anwaat waaqai muqarrar kar lete, tab jaakar wo shirk hota. Lekin Allah Subhanahu wa Ta'ala ne unki hifaazat ki aur unhe'n bacha liya, jab unke Nabi-e-Kareem ﷺ ne unhe'n us cheez se mana kar diya.

Chunache unho'n ne ye jo maqaala kaha tha, jo baat yaa mutaalba tha, nadaani mein, laa-ilmii mein kahi thi, amadan aur jaan-boojh kar nahi ki thi aur jab unko ilm ho gaya ke ye shirk hai to wo usse baaz aagae aur unho'n ne us par amal dar-aamad nahi kiya aur agar amal dar-aamad kar lete to yaqeenan Allah Ta'ala ke saath shirk karne waale ban jaate.

¹²³ Surah Araaf 7: 138

¹²⁴ Surah Araaf 7: 138

¹²⁵ Surah Araaf 7: 138

¹²⁶ Surah Araaf 7: 139

¹²⁷ Surah Araaf 7: 140

¹²⁸ T: (نَكِير) Eteraaz, inkaar, radd karne ka amal [Rekhta]

¹²⁹ T: (مَقَالَه) Qaul, kahi hui baat, kalaam [Rekhta]

¹³⁰ T: (دَرِ آمَد) Baahar ke mulko'n se maal e tijaarat waghaira ki aamad [Rekhta]

Chunache is hadees mein shahid¹³¹ ye hai ke baaz aise bhi log the, jo darakhto'n ki ibaadat kiya karte the. Kyoune un mushrikeen ne zaat-e-anwaat jo bana rakha tha aur un Sahaba Ikram ﷺ ne jinke dil mein abhi ilm raasikh nahi hua tha ye koshish ki, ke ham unse mushabahat ikhteyaar kare'n. Lekin Allah Subhanahu wa Ta'ala ne apne Nabi ﷺ ke zariye unki hifaazat farmai.

Chunache shahid ye hai ke baaz aise bhi log hain, yaa the jo darakhto'n se tabarruk lete the aur unke paas mujaawar bankar etekaaf karke baith-te the. *Ukoof* (عكوف) ke maane hote hain, uske paas baaqi rehna. Waha'n par ek muddat tak taqarrub haasil karne ke liye "البقاء في المكان" kisi jagah par thehre rehna. Chunache ye azeem masaael par dalaalat karta hai, jinme se pehla masla ye hai:

1. Tauheed se jahaalat ka khatra, kyoune jo tauheed se jaahil hoga, uske baare mein qawee imkan hai ke wo shirk mein muhtala ho jaae. Halaanke usko iska ilm bhi naa ho. To yahaa'n se maloom hua ke tauheed ki taaleem waajib hai aur jo tauheed ki zid hai, yaane shirk uski bhi taaleem zaroori hai. Taake insaan mukammal baseerat par ho, aisa naa ho ke wo apni jahalat se kisi aisi baat mein muhtala hoj aae jo shirk ho, khusoosan jab wo kisi ko dekhe aisa amal karte hue aur use wo apni jahalat ki wajah se haq samajhne lage, lehaza usme jahalat ka bhi khatra maloom hua. Khusoosan aqeede ke maamle mein.
2. Doosri baat jo isse maloom hui, wo ye hai ke is hadees mein mushrikeen ke saath mushabahat ikhteyaar karne ka khatra bhi zikr hua hai. Ke wo insaan ko aakhir-kaar shirk tak le jaata hai. Aap ﷺ ne ye bhi farmaya:

Jisne kisi qaum ki mushabahat ikhteyaar ki, wo unhi mein se hai.

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

Chunache mushrikeen se mushabahat ikhteyaar karna jaaez nahi hai.

3. Aur teesri baat, pattharo'n se yaa darakhto'n se yaa mukhtalif imarato'n se tabarruk haasil karna shirk hai. Agarche use koi aur naam de diya jaae, jaise tabarruk waghaira. Kyoune ye ghairullah se barkat talab karna hai, jo-ke patthar hain, yaa darakht hain, yaa qabr aur mazaar hain. To ye shirk hai, agarche wo ise shirk ke alaawa koi aur accha naam kyou'n naa de le'n.

¹³¹ T: (شايد) Gawaah [Rekhta]

Chautha Qaaeda (Maujooda Daur Ke Mushrikeen Ki Guzishta Daur Ke Mushrikeen Se Bhi Battar Haalat Hai)

Chauth qaaeda ye hai ke hamare zamane ke mushrikeen pichle zamano'n ke mushrikeen se bhi shrik mein gae-guzre hain. Kyounke guzishta zamano'n ke mushrikeen sirf khush-haali mein hi shrik kiya karte the. Lekin shadeed pareshani mein to mukhlis ho jaate (yaane khaalis Allah Ta'ala hi ko pukarte the). Lekin hamare daur ke mushriko'n ka shirk har haal mein jaari-o-saari rehta hai, khwah khush-haali mein ho'n yaa bad-haali mein.

Iski daleel (ke mushrikeen-e-arab sakht mushkil halaat mein sirf ek (1) aleke Allah Ta'ala hi ko pukara karte the) Allah Ta'ala ka ye farman hai:

Aur Jab Wo Kisi Kashti Par Sawaar Hote To Deen Ko
Allah Ta'ala Ke Khaalis Karte Hue Sirf Usi Ko Pukaarte
Hain, Par Jab Wo Unhe'n Khushki Ki Taraf Najaat De
Deta Hai, To Wo Phir Se Shirk Karne Lag Jaate Hain.¹³²

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى
الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

Iske saath hi ye 4 ahem qawaaed ikhtetaam ko pohonche aur durood-o-salam ho hamare Nabi Muhammad ﷺ aur Aap ﷺ ki aal-o-ashaab par. Ameen

Iski sharah mein Shaikh Saleh al Fauzan (حَفِظَهُ اللَّهُ) farmate hain ke: Chautha qaaeda jo-ke aakhri qaaeda hai, wo ye hai ke hamare zamane ke jo mushrikeen hain wo pichle daur ke jo mushrikeen the, jinki taraf Rasool Allah ﷺ ko Rasool banaakar mab-oos kiya gaya tha, unse ziyada inka shirk badhkar hai.

Iska sabab bilkul waazeh hai ke Allah Subhanahu wa Ta'ala ne un mushrikeen-e-awwaleen (jo pehle ke mushrikeen the), unke taalluq se ye khabar di ke jab un par muaamalaat bohot shiddat ikhteyaar kar jaate yaane wo bohot ziyada mushiklaat mein jab phans jaate to wo phir mukhlis ho jaate the.

Allah Ta'ala ke siwa phir kisi ko nahi pukarte the. Kyounke wo jaante the ke is qism ki shadeed mushkilaat se Allah Subhanahu wa Ta'ala ke siwa koi mushkil-kushani nahi kar sakta. Farman-e-Rabbani hai:

Jab Tumhe'n Bahr Mein, Samandar Mein Koi Takleef
Pohonchti Hai To Tum Tamaam Maabudaat Ko Bhool
Jaate Ho, Siwaae Uske, Yaane Allah Ta'ala Ke, Aur Wo
Jab Tumhe'n Khushki Ki Taraf Najaat De Kar Le Jaata
Hai To Tum Mu'n Pher Lete Ho, Aur Beshak Insaan
Bohot Naa-shukra Hai.¹³³

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ فَلَمَّا
نَجَّاهُمْ إِلَى الْبَرِّ أَغْرَضْتُمُ وَكَانَ الْإِنْسَانُ كَفُورًا

Doosri ayat mein farmaya:

Jab Mauje'n Unhe'n Har Taraf Se Saeabaan Ki Tarah
Aur Saayo'n Ki Tarah Gher Leti Hain To Allah TA'ala Ko
Pukaarte Hain Deen Ko Uske Liye Khaalis Karte Hue.
(yaane "مخلصين له الدعاء") Dua Ko Uske Liye Khaalis
Karte Hue Aur Jab Allah Ta'ala Unhe'n Bacha Le Jaata
Hai, Khushki Ki Taraf To In Mein Se bohot Chand Hi
Raah e Raast Par Qaaem Rehte Hain.¹³⁴

وَإِذَا غَشِيَهُمْ مَوَاجٌ كَالظُّلُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا
نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ

¹³² Surah Ankaboot 29:65

¹³³ Surah Bani Israel 17: 67

¹³⁴ Surah Luqman 31: 32

Aur teesri ayat mein farmaya

Aur Jab Wo Inhe'n Bachaa Kar Khushki Ki Taraf Le
Jaata Hai To Wo Dobaara Shirk Karna Shuru Kar Dete
Hain.¹³⁵

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

Chunache jo pehle ke mushrikeen the, wo khush-haali mein to shirk kiya karte the, aur apne butho'n ko aur darakhto'n ko aur pattharo'n ko pukara karte the, lekin kab? Jab kisi shadeed mushkil mein phanste the aur halaakat ke bilkul qareeb gadhe tak pohonch jaate the.

To phir wo apne butho'n ko yaa pattharo'n ko yaa darakhto'n ko nahi pukarte the aur naa kisi makhlooq ko balke Allah Wahdahu (akele) usi ko pukara karte the. Lehaza tumhe'n is qism ki shadeed mushkilaat se agar Allah Subhanahu wa Ta'ala ke siwa koi nahi bacha sakta to phir tum kis tareeqe se khus-haali yaa aam haalat mein kisi ghairullah ko yaane Allah ko chodkar kisi ghair ko pukarte ho.

Jabke hamare zamane mein ke jo mushrikeen hain, yaane jo mutaakhhhireen¹³⁶ hain, ummat-e-muhammadiya ke andar jinke andar ye shirk waaqe hua hai to inka shirk hamesha qaaem-o-daaem rehta hai, chaahe wo khush-haali mein ho'n yaa shiddat mein ho'n. Wo Allah Ta'ala ko ikhlaas ke saath pukarte hi nahi hain.

Kisi bhi haalat mein yahaa'n tak ke shiddat ki haalat mein bhi nahi. Balke jis qadar in par shiddat aur tangi mein izaafa hota rehta hai, usi qadar inke shirk mein aur inke ghairullah ko pukarne mein Hasan aur Hussain aur Abdul Qadir aur Rifaai waghaira ko pukarne mein izaafa hota rehta hai aur ye baat bilkul maaroof aur mash-hoor hai aur unke taalluq se bohot se ajaaeb zikr kiye jaate hain ke samandar mein aisa-aisa ho gaya to falaa'n ne you'n madad ki.

Chunache jab in par muaamalaat tang ho jaate hain aur shadeed mushkil mein aur kashti bhawar mein phans jaati hai to wo in auliya aur saleheen ke naamo'n ki duhaaiya'n dete hain, fariyaad karte hain aur Allah Subhanahu wa Ta'ala ko chodkar isteghaasa¹³⁷ unhi se karte hain. (Yaa Ghaus! Waghaira pukar kar).

Kyounke jo baatil-parast aur gumraahi ki taraf daawat dene waale daaiyaan hain, unho'n ne inhe'n ye kaha hua hai ke tum jab bhi phasoge, ham tumhe'n samandar se bacha lenge. Agar tumhe'n masla dar-pesh ho to hamare naam lekar pukaarna. Ham aakar tumhe'n bacha lenge. Jaisa ke riwayat kiya jaata hai, inke bohot se jo soofiya hain, unke mukhtalif turq ke jo mashaaekh hain, unke taalluq se aisi bohot se khurafat mash-hoor ki jati hain.

Agar aap chaahe'n to unki kitab *Tabaqaat ash She'raani* padhkar dekh le'n. Usme aisi-aisi baate'n hain, ke jinse insaan ke rongte khade ho jaae'n. Jinhe'n ye karamaat-e-auliya ka naam dete hain, ke wo inhe'n samandar mein jab kashti phans jaae to bachaate hain. Yaane jab wo samandar mein phanste hain aur inhe'n pukarte hain to wo apna hath badha kar samandar se kashti bahri-bede¹³⁸ ke samet in tamaam ko nikaal lete hain aur unhe'n uthakar khushki ki taraf le aate hain.

Yahaa'n tak ke unki asteen tak geeli nahi hoti aur iske alaawa doosre ghulu par mabni khurafaat iske andar bhare hue hain. Chunace inka jo shirk hai, wo hamesha daaemi shrik hai. Chaahe wo khush-haali mein ho'n ya bad-haali mein ho'n. Lehaza ye pehle ke mushrikeen se ziyaada battar haalat mein hain.

Doosri wajah ye bhi hai, jis tareeqe se khud Shaikh-ul-Islam Muhammad bin Abdul Wahhab رحمه الله ne apni doosri kitab *Kashf ush Shubhaat* mein zikr kiya, ek-dosra zaawiya ye bhi hai ke inka shirk pehle ke mushrikeen se ziyaada bura hai. Wo ye hai ke pehle ke jo mushrikeen the, wo unhe'n pukarte the jo nek saleheen hote the, farishto'n mein se, Ambiya Ikram ﷺ yaa Auliya meinse.

¹³⁵ Surah Ankaboot 29:65

¹³⁶ T: (مُتَّخِرِينَ) Baad mein aane waale log, aakheer zamane waale log [Rekhta]

¹³⁷ T: (اِسْتِغَاثَةً) Fariyaad, complain [Rekhta]

¹³⁸ T: (بَحْرِي يَزِيلًا) Navy, fleet [RSB]

Jabke aaj kal ke jo mushrikeen hain, wo aise logo'n ko bhi pukarte hain, jo insaaniiyat mein sabse ziyada bad-kaar aur faasiq-o-faajir hote hain aur wo khud is baat ka iqrar bhi kar rahe hote hain ke hamare jo bade hain, yaa peer hain wo is qism ke bure insaan hain, jinhe'n ye qutub yaa ghaus ka naam dete hain aur bataate bhi hain ke wo namaz nahi padhte hain, wo roza nahi rakhte hain aur wo kisi fahaashi se, zina se, lawaatat se parhez nahi karte. Kyounke inke gumaan ke mutaabiq abh un par koi sharai takaleef yaane faraaez aur manaahi¹³⁹ baaqi nahi rahe.

Abh unke liye koi haraam-o-halaal baaqi nahi raha aur ye halaal-o-haraam to sirf awaam ke liye hota hai aur wo is baat ka khud eteraaf karte hain, ke unke jo saadaat¹⁴⁰ hain, wo namaz nahi padhte, roza nahi rakhte aur wo kisi bhi fahashi se parhez nahi karte. Iske bawajood unki ibaadat karte hain, unhe'n pukarte hain aur aisi logo'n ki ibaadat karte hain, jo logo'n mein se sabse badtar aur bad-kaar hote hain, jaisa ke *Hallaj* hai, *Ibne Arabi* yaa *Rifaai* yaa *Badawi* waghaira hain.

Chunache Shikah ﷻ ne wo daleel zikr ki, jisse maloom hua ke jo baad ke mushrikeen hain, unka shirk pehle ke mushrikeen se ziyaada badha hua aur ziyaada ghaleez hai. Kyounke jo pehle ke mushrikeen the, wo intehai shiddat ke waqt aur bohot badi pareshani ke waqt mukhlis ho jaate the aur mahez khus-haali mein aur aam haalat mein shirk kiya karte the aur Aap ﷺ ne Allah Subhanahu wa Ta'ala ke is farman se daleel pakdi hai:

Jab Wo Kashti Par Sawaar Hote Hain To Phir Allah
Subhanahu wa Ta'ala Ko Khaalis Deen Karke Pukaarte
Hain.¹⁴¹

فَإِذَا رَكِبُوا فِي الْفُلِّ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

وصلی اللہ وسلم علی نبینا محمد، وآلہ وصحبہ أجمعین

¹³⁹ T: (مَنَابِی) Manaa ki hui cheeze'n, khilaaf e shariyat kaam [Rekhta]

¹⁴⁰ T: (سادات) Sardaar, maalik [Rekhta]

¹⁴¹ Surah Ankaboot 29:65